

THE
BAPTIST MAGAZINE.

DECEMBER, 1830.

A BRIEF MEMOIR OF MR. JAMES MELHUISH, LATE OF STOKE NEWINGTON.*

MR. JAMES MELHUISH was born on the 19th day of Nov. 1768, at Tiverton, in Devonshire. He was early the subject of religious impressions; and at the age of 18, he was admitted as a member into the church of Christ in his native place. Here he distinguished himself by his activity and zeal in the church, and especially, by his endeavours to promote religion in the young. His pastor encouraged and assisted him in these exertions, which became the means of bringing many to the knowledge of the truth, who afterwards joined the church and "adorned the doctrine of God their Saviour." His activity and success, induced the minister and deacons to express a wish that he would devote himself to the ministry; and very gratifying proposals were made to him, to enter upon a course of education for that purpose. This, however, he declined from an apprehension of his unfitness for the sacred office. After three years continuance with the church at Tiverton, he removed to London, in pursuance of a desire which he had entertained from his child-

* We are indebted to our friend Mr. Newton Bosworth, for this account: extracted from a discourse he delivered at Shacklewell Chapel, on Lord's day evening, Sept. 6, 1830, founded on a passage in the 2 Tim. i. 12. from which he sought to improve the death of his departed brother. The narrative part was sent to us last month, but too late for insertion; in addition to which we have been since favoured with the concluding sketch of character.

hood, leaving his little flock under the united care of his brother and his colleagues, not forgetting them, however, but sometimes writing to them and receiving affectionate letters from them unitedly. He had not long been settled in London, before he joined the Baptist Church in Eagle Street, then under the pastoral care of the Rev. W. Smith. Soon afterwards he formed a matrimonial connexion, which he always referred to with grateful delight, with his present bereaved and mourning relict, then Miss S. Morling, and a member of the same church. With this society he enjoyed the benefits and pleasures of christian communion for about six years, when a painful circumstance interrupted, and finally put an end to them. About this period several persons around him, having been betrayed into the snares of infidelity, gave up their profession, and turned their backs upon religion and its ordinances. Their defection, though it occasioned deep regret in the mind of our friend, excited no apprehension of danger on his own account. His mountain appeared to him to stand strong, and he had no fear that it would ever be moved. Had the same enquiry which our Lord addressed to his disciples, been proposed to him, he would have replied as Peter did, without hesitation, and with all the integrity of an unstable heart, "Lord, to whom should I go? Thou hast the words of eternal life. Though all men forsake thee, yet will not I." But he knew not himself or

his own insufficiency. A near relative of his, having imbibed the principles of infidelity from the perusal of that arrogant and flimsy, but pestilential book, Paine's "Age of Reason," he attempted to convince him of his error, and bring him back to the faith of the gospel. But being unacquainted with the controversy between christians and unbelievers, and never having considered distinctly the arguments by which our religion may be supported, and the evidences of its truth, he was staggered by the objections which his relative brought against the Scriptures. Every fresh attack only found him weaker or made him so; insomuch that instead of converting his friend, he himself fell under the power of darkness, and declared himself an unbeliever. Detesting hypocrisy, and honest even in his error, he thought it his duty to withdraw from the church with which he had been connected, and took his station among the sceptics of the time. A pious member of the society undertook to reclaim him, but our friend was so unhappily familiar with the objections that had weighed on his own mind, that he soon put his monitor to silence, and thus became confirmed in his opinions. At length, by a series of providential events and circumstances, which are detailed with affecting interest by himself, in a paper, with the perusal of which I have been favoured, he was brought to a diligent and impartial investigation of the whole subject; and the result was, what it ever must be, when honestly and candidly sought, a thorough and intelligent conviction of the truth of revelation. One friend lent him Lyttleton's admirable Observations on the Conversion of St. Paul, which removed many of his objections; but he derived the most material

advantage from Mr. Marsom, the author of a work on the Impersonality of the Holy Spirit; who, though an Arian in sentiment, was so anxious to recover our friend from the snare into which he had fallen, that he frequently conversed with him; and being well acquainted with the original languages of the Scriptures, he was enabled to resolve many of his doubts, and to remove the objections which were founded on a mistranslation of some passages or a misconception of others. He also read to him, at different times, the whole of Paley's work, on the Evidences of Christianity, and afterwards made him a present of the book. By these and other means, accompanied by earnest prayer to the author of all truth, and a perpetual desire to be right, he was gradually delivered from the errors he had embraced, and surrendered his mind to the guidance of the Scriptures. Though on further search he could not agree with his kind friend in some of the sentiments he entertained on the doctrines of the Gospel, he ever cherished towards him the highest regard, and a grateful recollection of the service he had rendered him. Being brought into this state of mind, he soon recovered the ground he had lost, and the comfort, of which the gloomy system of infidelity had deprived him. He examined anew the foundations of his faith, and studied the sacred volume with increased humility and satisfaction, thankful to that God who had reclaimed him from his wanderings, restored his soul to peace, set his feet upon a rock and established his goings. This portion of our friend's history, if other examples were wanting, suggests to us the importance of being well established in the nature and evidence of our holy

religion, and of imbuing the minds of youth with information and argument on this interesting subject. It is no longer at our option whether we will permit the youthful mind to come into contact with infidel principles or not: it is impossible for any one who mixes much in society, or reads much of the current literature, to avoid meeting with them; and if they come upon him, as they did upon our friend, unprepared to estimate or resist them, his peace may be interrupted, and his character degraded, even if he should at last escape with his life. He now read his Bible with increased attention, and by comparing one part of Scripture with another, and each with the professed design of the whole, he was struck with the wonderful harmony of divine truth. Little difficulties did not deter him, but rather urged him forward in his pursuit, until he obtained that satisfaction of mind, and that establishment in the faith which are promised to him who receives the seed of the kingdom into an "honest and good heart." Thus finding that the external evidences of the gospel concurred with his experience of its power to strengthen his conviction of its truth, he "went on his way rejoicing," but now with a mixture of caution and fear, lest he should again be drawn away from his steadfastness. At length, having resumed his intercourse with serious christians, he offered himself for fellowship with the people of God, at Elim Chapel, Fetter Lane, under the pastoral care of the Rev. A. Austin. Here he was received with a cordial welcome, and his reviving piety met with seasonable encouragement. In this connexion he made progress in the divine life, and enjoyed much religious pleasure, sometimes interrupted by the

unwelcome remembrance of past events, which however deepened his humility, and increased his watchfulness and gratitude, and was thus overruled for good. After many years sustaining the office of deacon, with honour to himself, and advantage to the church, a serious attack of illness obliged him to retire into the country. Having spent some part of the year 1827 in Suffolk, with benefit to his health, he took up his residence at Stoke Newington, where he united himself with the church under the care of the late excellent Dr. Harris, whose ministry he much valued and enjoyed. Being, however, a Baptist in sentiment, and finding that the interest in this place needed support, he thought it his duty to remove his communion hither. He consulted Dr. Harris on the subject, who very liberally confirmed his own views, and a removal took place in a manner highly honourable to both parties. He was soon afterwards appointed deacon, and in that office, he rendered his best services to the church and congregation, during the successive ministry of the Rev. J. Bisset, and the Rev. T. Mileham; and after the decease of the latter, you know with what persevering assiduity he laboured to promote the cause of God in this place. Little did we think, when he last worshipped with us here, that, in two short weeks, we should be called to attend the present solemnity. On that occasion, the evening of the 22d of August, he spoke to me in the vestry, with his usual discrimination, on the sermon he had heard, and engaged me to spend a part of the next Wednesday at his house. Before that time arrived, however, he had lost all power to converse; a stroke of paralysis had deprived him of consciousness; so that

when I visited him, on hearing of his illness, he neither saw me nor knew me. At the commencement of the attack, he was able to speak a few words to his family; and having taken a most affecting leave of them all, he sunk into that state of insensibility in which he remained, with scarcely a momentary exception, until Friday morning, Aug. 27, when he gently breathed his last, slept in Jesus, and entered into rest.

That our friend was prepared for his great change, suddenly as it came upon him, we have every reason to be assured. He trusted in Christ alone for acceptance and salvation: on Him he had built as the foundation of his hope. He knew whom he had believed, and rejoiced in the persuasion of his Saviour's perfect willingness and ability to raise him up at the last day; and to bestow upon him the bliss he had promised to all his sincere followers. To me he appeared for several months past, to be ripening for glory: his "conversation was in heaven,"—he breathed much of the spirit of his divine master, and often expressed a desire to be "with him where he is." While contemplating the closing scenes of his life, in connexion with his sudden yet tranquil dissolution, my mind has been directed to the encouraging and consolatory view which our apostle opens to the Thessalonians when he refers to the death and future condition of believers. "Even them also which sleep in Jesus will God bring with him....and so shall we be ever with the Lord." While we lament our loss, and rejoice in his gain, much may be gathered from this interesting passage that is befitting his condition and ours; much to reconcile our minds to the allotments of Providence; much to sustain our spirits in the pros-

pect of our final change. My acquaintance with the deceased has been but short; it was, however, of sufficient duration to enable me to discern various excellencies in his character, and has left upon my mind an impression of cordial regard which it will never lose. Although our intercourse was frequent and unreserved, it is not to be supposed that I am so competent to appreciate his worth, as those who have known him longer and seen him more. I may take the liberty, however, and I do it with the sincerest pleasure, of describing a few traits of personal character, which developed themselves at various times during our brief connexion, or which have been pointed out to me by others.

In combination with those general principles which are essential to our idea of a true Christian—integrity, piety, and love, I may mention in the first place,

His godly simplicity of character. He was what he appeared to be. He expressed in conversation and in actions the genuine emotions of his mind. His pretensions, though not ostentatious, were sincere; his professions, though not loud, were hearty. Between his object and his manner there was an admirable consistency; and amidst the cheerfulness and pleasantry in which he occasionally indulged, his purposes were too obvious to excite suspicion or perplexity. Free from that double mindedness by which many diminish their influence and neutralize their efforts, the stability of his character increased as he advanced on his way. To this may be added,

His ardent love of Truth. So highly did he value truth, I mean, especially, theological truth, as delivered in the Scriptures, that he thought no price too great to be given for its attainment; and so desirous

was he of yielding to its dictates, that no sacrifice appeared too costly when this object required it to be made. His maxim was to follow truth, at all events, and whithersoever it would lead him, knowing that He who inspired it would never deceive him, and that a blessing is annexed to all holy obedience. Few men could adopt with more propriety, and none with more sincerity than he, the striking words of Jortin—that he would be glad to attend and grace the triumphs of truth “*as her soldier*, if he has had the honour to serve successfully under her banner; or *as her captive*, tied to her chariot wheels, if he has, though undesignedly, committed an offence against her.” His pursuit of truth was calm, serious, and deliberate, equally removed from prejudice and indifference; he welcomed it from whatever quarter it came, and when he had obtained the blessing, he rejoiced “*as one that findeth great spoil*.” As a means to this most desirable end, he ever attached the highest value to

Freedom of enquiry. Religion being an affair of the heart, and springing from the relation of man to his creator, he deemed the right of private judgment to belong to every member of the human family, of which no one could deprive him without manifest injustice; and in the exercise of this right our friend asserted the most unfettered liberty. In matters of faith he called no man master, though he paid the most respectful attention to the opinions of thinking men, and the suggestions of unassuming piety. He had evidently long been in the habit of thinking for himself, and he thought freely, and fearlessly, and patiently; never satisfied with superficial views, or partial exhibitions of divine truth, but always looking at the parts in connection

with the great whole, and seeking on every point the utmost degree of knowledge which it was possible for him to obtain. Hence his sentiments on the great doctrines of christianity were remarkably clear and well established; not being taken up in haste, or at random, or imposed upon him by others, they were not likely to be surrendered at every call, or easily to be shaken by any attacks that might be made upon them. He loved to explore the vast field of revelation, and listen with reverence to the oracles of God. In proportion to his own freedom of thought was his

Candour and forbearance towards others. With his firm adherence to those sentiments which he deemed to be true and important, he united this spirit in a remarkable degree. He wished not to incur the responsibility of judging for those, who were equally with himself, accountable to God for the employment of their faculties: and he had too much christian kindness, to deprive them of a privilege which he estimated so highly; or to interfere with their fullest exercise of it. He was very liberal in the construction which he put upon the opinions and language of those who differed from him; and never allowed himself to forget that “*to his own master*” every one “*standeth or falleth*.” Having been sorely tried, at a former period, he had learned to feel for all who were similarly exercised: having suffered in the hour of temptation, he sympathized with those who had fallen into error, or betrayed any imperfection; and in his endeavours to benefit them, he mingled tenderness with his zeal. He was affable and kind in his general deportment, and endeavoured to hold “*the unity of the spirit in the bond of peace*.” But the most

striking feature of his character, as it appeared to me, was his

Heavenly-mindedness. He delighted to meditate on the future inheritance of the righteous. He had exalted views of the purity and bliss of heaven; and eagerly did he embrace every opportunity of renewing and enlarging them. As the natural sight is sharpened and improved by attention and exercise, so the spiritual vision is brightened by a frequent contemplation of its appropriate objects; and hence he cultivated the habit of penetrating by the eye of faith into the invisible world. With all the tenderness of holy affection, and a portion of seraphic love, he has often cheered my heart, and his own, by his devout aspirations after the beatific vision of God. He had no idea that the numerous, and varied, and brilliant images by which the heavenly state is represented to us in the scriptures, were intended to repress the imagination, but to excite it towards those brighter scenes, which will open at the last day upon the glorified spirit; and he thought christians often permitted themselves to be too easily satisfied with vague generalities upon this interesting topic, when more definite conceptions might be attained. It was no objection to him that this imagery was all taken from material objects, because no other medium of representation was adapted to our present state; and he believed that hereafter the analogy would appear sufficiently close, though not now to be apprehended or explained, to vindicate the use of such imagery, and justify the practice of those who thus employ it to augment their piety. In the case of our friend, it was eminently beneficial: it increased his familiarity with eternal things, quickened his desire after them, and

tended to prepare his mind for those sublime employments and delights, upon which he was so soon to enter.

AN ESSAY ON THE WRITINGS OF DR.
DWIGHT.

On Faith in Christ.

(Concluded from p. 464.)

It is impossible within the prescribed limits of the present paper—which concludes the series—to do any thing like justice to a subject, so ample in its range, and so multiform in its relations, as that of evangelical faith. There is, no doubt, an intimate connection between this principle and every blessing comprehended in the covenant of grace. “Therefore,” says the Apostle, “being justified by faith we have peace with God through our Lord Jesus Christ.” Without intending to trace faith through all its relations, a remark or two on its connection with the blessing above specified may be offered:—

Faith may be considered as the medium of justification, perhaps in two respects.—In as much as it recognizes the terms of that covenant of mercy on which pardon and eternal life are suspended; and also by its moral fitness and adaptation to the office assigned it.

It is impossible that a righteous Being should justify sinners, on any other ground than that of an adequate satisfaction being made to the demands of his violated law; but it is through faith alone in that atonement, that we can appropriate to ourselves individually, the benefits it is designed to convey. He is the “Justifier of him only who *believeth* in Jesus.” By faith we lay our hand upon the head of this propitiatory sacrifice, and thus secure to ourselves the

blessing of "the man whose sin is covered, and unto whom the Lord imputeth not iniquity." It may also be observed, that in the Justification of sinners is included, not merely the non-imputation of sin, but its pardon also, and the reconciliation of the sinner to God—"God was in Christ reconciling the world unto himself, not imputing to men their trespasses." And here it is obvious to remark, that the terms of reconciliation and forgiveness, in all cases rest, not with the offender, but with the offended party, with those who have received the insult or the injury. This is a principle of universal justice, and in proportion as the terms of pardon are simple and easy, a disposition to reject them justly incurs the forfeiture of the blessings suspended on their acceptance.

Now nothing can be more simple, than the requisitions of the gospel in this respect—Its language is—"Look unto me and be ye saved all the ends of the earth, for I am God and there is none else."

It is true, indeed, as already observed, that in order to the remission of the punishment which sin had merited, and the restoration of man to the favour and friendship of God, there were impediments to be removed, and claims to be satisfied, to which no finite mind was equal. But these difficulties have been encountered; and the entire cost has been sustained, not by the offending party, but by that righteous Being against whom the offence was committed; thus exhibiting to the universe an instance of placability and benevolence unparalleled and unspeakable.—"God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish but have everlasting life." Nothing is now left

for man to do, but to receive this gift—to credit this testimony—to rely on this atonement—to believe on the Son; and believing to have life through his name. Naaman, the leper, proudly rejected the simple remedy prescribed by Elijah for the removal of his leprosy:—but how reasoned his fellow-servants with him on that occasion—"My father,"—said they—"if the prophet had bid thee do *some great thing*, wouldst thou not have done it, how much rather when he saith unto thee wash and be clean." And when the season for the acceptance of pardon and peace now offered in the gospel is gone, irrecoverably, and for ever, it will surely be amongst the bitterest reproaches of conscience to a lost spirit, that these blessings were once placed within its reach, and made so easy of attainment. All sin is folly, but that folly is the most egregious, which rejects the only means of deliverance from its bondage. "Neither is there salvation in any other; for there is none other name under heaven given amongst men whereby we must be saved."

It may, however, be observed, that the connection between faith and the blessings promised to it in the gospel, is not a mere arbitrary connection, originating solely in the divine appointment, like that which subsisted between looking on the brazen serpent, and the recovery of the wounded Israelite from the venomous bite of a living one. There is a connection,—not indeed of *merit*, but of instrumental and moral meetness—between the principle of faith and the blessings promised to its exercise. In the scriptures, faith is always associated with contrition—repent and believe the gospel, is its uniform language. Repent-

ance towards God and faith in our Lord Jesus Christ constituted the burden of the apostolic ministry. The gospel knows nothing of an impenitent believer.

Now penitence is a state of mind indispensable in the very nature of things to warrant the bestowment of pardon. None but the humble penitent is duly prepared to receive such a boon, or qualified to appreciate its value. David knew its worth, and the mode in which it must be sought after — “A broken and a contrite spirit O God thou wilt not despise.” Even the forgiveness which man is called to exercise towards his fellow man, though without any numerical limitation, our Saviour has qualified with this express condition — “if he turn again, saying, I repent, thou shalt forgive him.”

Moreover, by these exercises of mind — faith and penitence — being made the conditions on which alone pardon and reconciliation are offered to a race of rebels, we are reminded of the origin of human apostasy, and the elements of all sin. Adam’s disobedience of the prohibitory law — “thou shalt not eat of it” — originated in his disbelief of the annexed threatening — “for in the day that thou eatest thereof thou shalt surely die.” Man’s first act of rebellion was a compound of pride and infidelity: these are involved in every transgression of the divine law. Hence, in that stupendous scheme of benevolence, by which infinite wisdom has sought to recover man from the consequences of this foul revolt, confidence in God, with self-renunciation and abasement — or, in other words — faith and contrition are placed at the head of all other duties. These are the primary indications of the state of the heart; and in their absence every act of

obedience offered to an omniscient Being will be indignantly rejected — “The prayer of the wicked is an abomination to the Lord.” “Their new moons and their solemn assemblies I cannot away with” — “The Lord,” we are told, “had respect to Abel and to his offering; but unto Cain and to his offering he had not respect.” And the apostle Paul ascribes the entire difference to the possession or the non-possession of this efficacious principle. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous.”

And with respect to the general blessings comprehended under the gospel dispensation it may be observed, that faith is the principle by which man becomes again united to God, and thus replaced in a situation to draw from the original source of his felicity, whatever mercy has provided to meet the exigency of his fallen condition. Union to God and obedience to his will, are essential to the happiness of every intelligent creature, and of this union and obedience, in reference to fallen creatures, evangelical faith is the only source. “Thus, if I am not deceived,” Dr. D. remarks, “repentance towards God, and faith towards our Lord Jesus Christ, are the substance of the means, by which sinners are delivered from sin, reinstated in the character of children, restored to the favour of God, entitled to eternal life, and prepared for everlasting obedience and enjoyment in the heavens above.”

It is folly, then, to question if faith be a duty. If it had not always been the duty of man to confide in his Creator, sin had never existed, at least not the sin of unbelief, for if faith be not a duty, unbelief cannot be sinful.

We can offer no higher insult to a fellow-mortal, than to discredit his word, or question the veracity of his testimony; and it is difficult to determine whether is greater, the folly or the insolence of such a feeling, when exercised towards Him who is emphatically light and truth. The meekest and most gentle of the apostles was unable to advert to it, but in a tone of the strongest indignation—"He that believeth not God, hath made him a liar." Not to credit the testimony which God hath given of his Son, is to doubt his verity; not to repose implicit confidence on the provisions of his mercy, is to distrust his promises. By the former, we deny the attribute of his truth; by the latter, that of his faithfulness; in either case, we offer an insult to our best friend, in his disinterested aim to serve us; we set aside all the efforts of Omnipotence for our recovery, and by rejecting the only medium through which pardon and peace will ever flow to our apostate race, we effectually cut ourselves off from the fountain of salvation—"If ye believe not that I am he, ye shall die in your sins."

It must not, however, be overlooked, when treating on this subject, that faith is not only a moral duty, but it is also a divine gift: for such is the explicit declaration of an inspired apostle concerning it, "By grace are ye saved through faith, and that not of yourselves, it is the gift of God, not of works, lest any man should boast." That faith is both the gift of God; and the duty of man, are doctrines unequivocally stated in the Oracles of Truth. And let it be remembered, that whatever discrepancy these counter statements may present to human reason—however hard it may be to reconcile the ideas involved in the position—that we are under a moral obligation to

possess, what we are dependent on the grace of another to bestow, it is only the particular modification of a general difficulty—that of reconciling the liberty essential to moral agency, with absolute dependence on divine assistance*—doctrines the writer pretends not to be able to reconcile, while he receives them as a part of the revelations of that inspired volume, to whose authority it becomes every finite understanding to bow. We may rest assured that there is no discordancy in truth, however some of its loftier notes may jar on organs not, as yet, attuned to so elevated a strain. It is desirable to guard against those representations which exhibit human and divine agency as things hostile and incompatible,—where the restricted influence of the one, is necessary to preserve the full and unfettered exercise of the other. Let us rather consider them like cause and effect, in many a natural phenomena indissolubly connected, though by a link of union that escapes our keenest penetration.†

* See our Number for August, page 315, on the Free Agency of man.

† Those who affirm that man has power to perform spiritual actions "unaided by the spirit;" and who object to the catechetical instructions by which a child is taught to say—"no, I cannot do these things of myself, but God will help me by his Holy Spirit, if I ask him for it," have been understood by such a mode of reasoning to ascribe *efficiency* to human power. This, however, certain advocates of the doctrine have thought proper to disclaim, and admit that nothing more than *instrumentality* belongs to man. What kind of instrument then must that be, which is able to realize *effects*, though possessing no *efficiency* in itself;—an idea which the very term instrument precludes—and yet deriving none, as is affirmed, from an extraneous source? for, in the work of conversion we are told, that "the Holy Spirit imparts *no power*." Is not the power of *causation* necessary to an *effect*, whether that effect pertain to the spiritual or the natural world? What kind of instrument then, it is again asked, must that be, which

But the writer cheerfully turns from this abstract view of his subject, to one more experimental and important. He cannot forego the pleasure of introducing, in this connection, the sentiments of the worthy president on a topic so momentous—and delivered on an occasion peculiarly affecting. In the year 1816 he was laid aside from his ministerial charge for several months by a severe and alarming illness. He composed a sermon during that sickness, and when sufficiently recovered, delivered it to his pupils, who were prepared to listen to his instructions as to one returned from the confines of the invisible world. While he faithfully admonishes them against placing confidence in any worldly object;—a danger into which their youthful ardour and inexperience were so likely to betray them;—he exhorts them to trust in Christ alone for life and salvation: and he urges this duty upon them with the tenderest pathos and the most impressive solemnity.

“To him who stands on the brink of the grave and the verge of eternity, who retains the full possession of his reason, and who, at the same time, is disposed to serious contemplation, all worldly things become mightily changed in their appearance. To the eye of such a man their former alluring aspect vanishes, and they are seen in a new and far different light.”

The preacher then proceeds to state the exercises of his own mind, under those trying circumstances, and adds:—

“Let me exhort you, my young friends, now engaged in the ardent pursuit of worldly enjoyments, to believe that you will one day

is able to realise the most astonishing effects, though destitute of all efficiency, and,—in relation to those effects,—detached from the source of it? And it may be added, what sort of a logician must he be, who seems pleased to “reckon nearer twenty courses of argument,” than “two,” in favour of such a discovery!—But arithmetic is not logic. And it so happens, as Mr. Hall observes, that “more are capable of *numbering* arguments, than of *weighing* them.”

see them in the very light in which they have been seen by me. No acts of obedience will then appear to you to have merited, in any sense, acceptance with God. In this view, those acts of my life concerning which I entertained the best hopes which I was permitted to entertain, those, which to me appeared the least exceptionable, were nothing, and less than nothing. The mercy of God, as exercised towards our lost race, through the all-sufficient and glorious righteousness of the Redeemer, yielded me the only foundation of hope for good beyond the grave. During the long continuation of my disease, as I was always, except in paroxysms of suffering, in circumstances entirely fitted for solemn contemplation; I had ample opportunity to survey this most interesting of all subjects on every side. As the result of all my investigations, let me assure you, and that from the neighbourhood of the Eternal World, *Confidence in the Righteousness of Christ* is the only foundation furnished by earth or heaven, upon which, when you are about to leave this world, you can safely, or willingly, rest the everlasting life of your souls. To trust upon any thing else, will be *to feed upon the wind, and sup up the East wind*. You will then be at the door of eternity; will be hastening to the presence of your Judge; will be just ready to give up your account of the *deeds done in the body*; will be preparing to hear the final sentence of acquittal or condemnation; and will stand at the gate of Heaven or Hell. In these amazing circumstances you will infinitely need—let me persuade you to believe, and to feel, that you will infinitely need—a firm foundation on which you may stand, and from which you will never be removed. There is no other such foundation but the *Rock of Ages*. Then you will believe, then you will feel, that there is no other. The world, stable as it now seems, will then be sliding away from under your feet. All earthly things, on which you have so confidently reposed, will recede and vanish. To what will you then betake yourselves for safety?”

In another of his discourses Dr. D. endeavours to show the importance of justifying faith, and to combat the objection which infidels have urged against the scriptures, for laying an improper and an unwarrantable stress upon it. This objection he proves to be groundless, by adverting to the vital energy of the principle, and the place which it occupies in the system of salvation.

"Faith," he declares, "it is well known, is the great condition of acceptance with God proposed in the Gospel; as unbelief is of final rejection. To this scheme Godwin objects, as unreasonable and absurd. But if the account here given of this attribute be just, the absurdity will be found to lie, not in the scriptural scheme, but in the objection. It has, if I mistake not, been shown in this discourse, that without union to God, and cordial obedience to his will, we cannot enjoy rational and enduring good; and that without evangelical faith no such union, and no such obedience can exist. The faith of the gospel is therefore of all possible importance to man; of as much importance as his whole well-being, involving every thing which is desirable or useful. Had the Scriptures, therefore, laid less stress upon this subject, it would have been an unanswerable objection to the religious system which they contain. The contrary character of *distrust*, which is plainly the native character of man, is obviously a complete separation of any intelligent being from his Maker. It is impossible that such beings should exercise any of those affections with which alone they can glorify their Creator, or cordially obey him, so long as they distrust his moral character. Equally impossible is it, that they should possess the enjoyment which alone can fill the wishes, or is suited to the nature of an immortal mind. The distrust of a friend makes us unhappy *here*. The distrust of God would make us miserable *for ever*! The faith of the Gospel deserves, then, all the importance which is given to it by the Scriptures. The place which it ought to hold in the estimation of all men is pre-eminent. By every preacher it ought to be insisted on, by every man it ought to be pursued, as of all possible consequence to obedience and salvation. The preacher who does not thus inculcate it, is unfaithful; the man who does not acquire it, is undone."

Dr. D., while he insists that faith in the gospel is essential to the final safety of those who hear it, invariably connects the several doctrines, which in the progress of these discourses he illustrates and confirms, with their practical use and moral efficacy.

"Truth," he remarks, "is commonly divided into that which is *practical* and that which is *speculative*; but moral truth cannot, in the strict sense, be justly divided in this manner. Every moral truth is of a practical nature. Its influence, I acknowledge, is in some cases indirect; while in

others it is direct. But it can never be truly denied in any case, that its influence is really of this nature."

The passage just quoted, which is only one selected from many of similar import, sufficiently shews how far this transatlantic writer was from adopting for his motto the lines of our English bard:—

"For modes of faith let zealous bigots fight:
He can't be wrong whose life is in the right."

To such a sentiment it is more probable he would have indignantly replied,

Shame on such antichristian, senseless song,
He can't be right, whose faith is in the wrong.

The hand upon the dial-plate, which regularly marks the progress of time, and correctly points to us the present hour, would lose all its *regularity* and *correctness* if disrupted from the works by which its movements are directed; and who, knowing this, would regard the accidental position of the index? Where is the man, whose conduct, in secular concerns, is uninfluenced by his convictions? In the transactions of the commercial world, it is evident enough, that men are not insensible to the influence of faith. It quickens their hopes and their fears, and gives impulse and direction to their energies. Why, then, should this principle be represented as inoperative in religion *only*, where it has relation to objects and interests, which in magnitude and extent infinitely transcend all comparison?

It is highly honourable to God, that he should have connected our justification with that attribute which is the source of all virtuous obedience. Faith is an efficient and an active principle. It worketh by love, purifieth the heart, bursts the bonds of iniquity, hath its fruit unto holiness and the end everlasting life.

The antinomian, heresy, — and every approach towards it, by which men endeavour to break away from the preceptive parts of revelation, and to shake off their obligation to personal duty, — it is a gross misnomer to call by the name of religion. Antinomianism is nothing better, as Mr. Hall observes, than “a system of subtle and specious impiety,” and it is, undoubtedly, the most mischievous delusion, that has ever infected Christian churches. In the theological system of the worthy president, doctrines and duties are harmoniously blended. His declarations concerning the faith of the gospel afford no shelter for vice; and his enforcement of its practical duties, lays no foundation for a pharisaical dependence upon them. As faith in the doctrines of the divine word, is the only basis of evangelical obedience; so obedience to its precepts, is the only legitimate evidence of the genuineness of our faith. And it is astonishing that men should ever so far lose sight of the great object of the gospel, as to attempt to separate what are thus invariably united. It is true, that “*without faith* it is impossible to please God;” but it is equally true, that “*without holiness* no man shall see the Lord.” That faith will certainly conduct every one who possesses it, safe to the land of everlasting rest, is a truth the scripture never converts into an argument for remitting our vigilance, or relaxing our energies by the way. When the Apostle Paul was assured by a special messenger from heaven, that neither he, nor any of his companions in the ship should perish, he placed the fullest reliance on that revelation. “For, I believe God,” said he, “that it shall be even as he hath told me.” But the strength of his confidence, did not render

him insensible to the dictates of prudence, nor indifferent to the use of means, for he afterwards declared to the centurion and the soldiers, “Except these abide in the ship ye cannot be saved.” And in reference to spiritual concerns, he proceeded on the same principle, “Let us, therefore, fear,” said he, when urging the importance of possessing faith on his fellow-christians, “lest, a promise being left us of entering into his rest, any of you should seem to come short of it,” “Let us *labour*, therefore, to enter into that rest, lest any man fall after the same example of unbelief.”

A course of piety and virtue, which in this inauspicious world requires much effort, and involves many sacrifices, can alone be sustained by motives of corresponding weight and efficiency. Now it is the direct office of faith, to connect the mind with those invisible realities, by which these motives are supplied. Hence, although its existence be confined to the present state, *considered as the substance of things hoped for, the evidence of things not seen*, — yet it is essential to us, so long as we remain distant from that world of spiritualities to which we are hastening: so long as we continue to be surrounded and pressed upon by sensible and seducing objects. If we would make progress heavenward, we must *walk by faith, not by sight*. It is faith that quickens and nourishes all the graces and virtues of the christian character. Hope, and zeal, and love, and fortitude, and humility, and patience, and resignation, and whatever is amiable in the eye of the Deity, — all draw their supplies through the medium of faith. In proportion as *that* is clear and scriptural, will *these* be healthful and vigorous; in proportion as it is obscure

and feeble, they will decline and languish. *Faith is the victory that overcometh the world.* It unites us to the source of all spiritual strength, and purity, and knowledge. It is that principle in man by which corruptions are to be subdued, temptations resisted, enemies overthrown, and heaven and immortality finally secured.

The connection between faith and justification through the righteousness of Christ, has been already briefly adverted to, to which might be added the proof it affords of the divinity of his person—For, if faith include the idea of confidence and that confidence terminate in him, if it be exercised in an affair of infinite moment, and to the same unlimited degree as it is exercised towards God, the inference is inevitable, that he must be possessed of the same divine attributes—Stephen would not, otherwise have committed his departing spirit into his hands—Nor would the apostle Paul have said, “For I know whom I have believed, and am persuaded, that he is able to keep that which I have committed unto him against that day,” had he been referring to a being as feeble and as fickle as himself—No assuredly, these pious martyrs would not have exercised such blind confidence as this, at such a moment, and in direct opposition to an inspired declaration, “Cursed is the man that trusteth in man, and maketh flesh his arm.” But the subject cannot be pursued through all its ramifications.

As this is the last of a series of papers, which have occupied the numbers of this periodical, it may not be improper, in conclusion, briefly to recal the subject of them, and present them in one view, to

the eye of the reader. The first, which, it will be remembered, was introductory, contains a general estimate of the character and tendency of Dr. Dwight’s writings—after which The Sovereignty of God—The Divine Decrees—The Free agency of Man—Love to God—and Faith in Christ—topics of profound depth and vital importance, have been successively presented to the reader’s contemplation. These indeed, form but a small part of the doctrines and duties comprehended in the wide circle of theological science; but, it may be safely affirmed that they bear an intimate relation to every other,—several of which have been introduced, in the progress of this discussion;—and that the views we entertain of them, will determine the character of our religious system. To say that the writer has not been able to do justice to the subjects on which he has treated, would be saying but little—minds, of far loftier powers than his, must have failed to exhibit them in all their length and breadth and beauty. Viewed in their relations and extent, they surpass the comprehension of finite intelligence. We cannot measure their amplitude—we cannot fathom their depths—we cannot estimate the riches of divine grace—May we draw all our sentiments from the pure fountain of heavenly truth—May the word of God abide in our hearts through faith—dwell richly in us in all wisdom and spiritual understanding—and be in us a well of living water, springing up unto everlasting life. G. T.

LETTER TO A TRIFLING HEARER, FROM
A DISSENTING MINISTER.

MISS —.

SHOULD I assert that the most comprehensive knowledge of the

facts recorded in the Gospel, attended with the clearest perception of their design, and the reality of their influence, will be altogether an unprofitable attainment, if unaccompanied by the powerful application of that influence to the heart, so as to renew its affections and transform the character, I do not expect you will hesitate a moment to confirm the assertion. I am gratified when I see my young friends acquainted with religious truth; and the interest they manifest respecting the success of those exertions which are intended to spread the invaluable savour throughout the world, entitles them to an honourable place among the best friends of mankind. But wherever the mind is enlightened by the rays of divine revelation, there is an object which ought to precede even that of extending its advantages. Religion is so momentous in its personal application, that if this be neglected, all thought, study, and labour, about its influence upon others, is solemn trifling and laborious folly.

Gratification is, therefore, mingled with pain, whenever we contemplate a well-informed mind applying itself to the investigation of religious topics, acquiring an intimate knowledge of the sacred writings, and becoming well versed in the history of the church, the opinions of various sects, and the real effects of their peculiar tenets, as exemplified in the great bulk of those who have avowed them; and notwithstanding this extensive field of observation, exhibiting indications but too plain, that the character habitually uttering itself from the heart is not derived from the fountain of life.

I have been led to these observations by a circumstance I met with a few years ago, and which a recent occurrence has forcibly brought to my recollection.

N. was a branch of a pious family. Some of her ancestors had suffered martyrdom for the truth's sake. She had been religiously brought up under her parents' care, who, with several sisters, and two excellent servants, were all in communion with the church at ———. Her education afforded many advantages; almost every branch of knowledge was made to enter her mind in some way or other associated with religion. She had studied the history of her own country, and glanced at that of the world; regarding the state of religion under every new event, and watching its consequences in that respect, as forming the chief interest of the history. Religious topics became her element; her remarks often evinced the correctness of her judgment and the vigour of her understanding; she was frequently the life of the social circle around her parents' fireside, which was often entertained and edified by her novel, yet appropriate and striking application of religious topics to the current subject of conversation. Connected with all this, her habits were those of the rest of this happy household, as to the retirement of the closet, the family devotions, and the public exercises of religion: her friends wondered at *one* only exception—she did not attend with them at the Lord's table. Every one regarded her as an ornament of religion, and many ineffectual endeavours had been applied to induce her to join in this sacred institution.

In one year, N. lost both her parents. They died in the enjoyment of a hope full of immortality, leaving a solemn charge to each of their children to follow them as they had followed Christ. The removal of such parents must have been severely felt by such a family. They had put off their mourning, and N. had regained her accus-

tomed vivacity, when she was taken ill, and at the time of my visit to —, was thought past recovery. Having been on terms of intimacy with the family, I was sent for at her request to visit the dying sister. I certainly went prepared to see a Christian die. As I hurried along the street, I anticipated the awful solemnity of a momentary station on the “privileged” spot, “just on the verge of heaven.” With these feelings I was conducted to the chamber of the sick, and approached the bed in expectation of a countenance “smiling in death,” and of a voice which should bespeak the exercises of a strong mind encountering the last enemy, under a well-grounded confidence of victory, through the blood of the Lamb. What was my astonishment, on putting aside the curtain, to behold those features, accustomed to speak in every lineament, clothed in all the horror of mental agony! Bidding me sit down, and ascertaining there were no witnesses, she addressed me nearly in these terms: “I am glad you are come. I cannot bear to go out of the world a deceiver; but I am unable to tell the sad secret of my heart to those about me—it would be too much for *them* to bear! Ah! what have *I* to undergo! I must be short, and therefore will be plain. I am not the character my friends have supposed—I am not religious: do not interrupt me—I have talked about religion—my passions have often felt the powers of the world to come, and my imagination roved at large among things unseen. I have amused myself with these matters, and regarded with the interest of an amateur, their happy effects upon minds whom I reckoned of an inferior order, although they were ennobled by a birth from heaven. But amidst all, my own

heart has never loved religion as a personal thing; indeed, I have never concerned myself about it *for myself*; and now I must die without any of its prospects, and be for ever shut out from any of its enjoyments. Is not this hard, Sir?”

I paused a moment, and began to observe, that “life is the season of hope,” and admitting all I had heard to be correct, still the Saviour’s saying, “Whosoever cometh unto me, I will in no wise cast out,” is equally entitled to credit; but N. cut me short, observing, “The vigour of my youth, and the strength of my intellect, I have wasted in living to myself; I never cared for the divine approbation, and God is justly my adversary. Cast down as I am, I cannot go with a piteous tale of misery to petition for mercy, for which I can plead no services, nor live to shew any gratitude. I know already what you would say to these sentiments—you would hold out mercy as yet attainable, but my heart revolts at it. Heaven would be no heaven to me, on the terms upon which only I can enter it. I have been a worthless idler, and cannot endure to accept the reward of a faithful servant.”

Surprised as I was, I endeavoured to enforce the necessity of renouncing such sentiments, and was urging that a good confession, though late, would find acceptance, when she interrupted me with some energy—“No, Sir! spare me—spare yourself; my character is finished—what I am, that I shall be for ever: the tree is even now falling; it is too late to direct the point towards which its trunk shall be extended on the earth.” The doctor coming in, I soon after took my leave; intending to renew my visit, but in the morning, I learned that N. had expired in the night.

You can be at no loss for the

reason of my giving you the above relation. I will not lessen its effect by adding a word more, than that I am, very respectfully,

Your servant in the Gospel.

SCRIPTURE READERS.

To the Editor of the Baptist Magazine.

SIR,

I HAVE often been gratified with the accounts published by the Baptist Irish Society, of the labors of Scripture Readers in Ireland. Why should there not be Scripture readers in all the villages, towns, and cities of England?

Would it not be strictly accordant with 1 Thes. i. 8. if every church were to appoint as many of its members, as could undertake the service, to go through certain districts of its neighbourhood, to read the scriptures to the poor? and would it not render church meetings more lively and

attractive, if the reports of such labors were then brought forward? This method of making known the gospel is at once direct, simple, easy and inexpensive; and constitutes a work in which multitudes might engage. The plan may be acted upon in perfect harmony with the valuable labors of a christian instruction society; and will be practicable in smaller towns and districts, where the latter cannot be adopted.

The records of the Baptist Irish Society, furnish many encouraging instances of the usefulness of scripture readers. The writer, having witnessed, in this town, the operation of the plan suggested, for nearly eighteen months, could supply many more. But those who may undertake the employment with zeal and prayer, will be speedily furnished with pleasing facts in abundance. God will bless his own word. *It shall not return to him void.*

E. C.

POETRY.

THE MORAL DEGRADATION OF SLAVEHOLDERS.

The following Lines are founded on a case, recorded in our September Number, p. 403, of a poor Slave, who received twenty stripes for praying at Savanna-la Mar, in Jamaica.

THERE, where the cane and fruits delightful grow,

In lands round which Caribbean waters flow!

There lives a plant—not native of the soil,

But gain'd by robbery, and of war the spoil;

Exotic, wheresoe'er 'tis found on earth,

To realms impure it owes its monstrous birth;

This plant is slavery—and its hated fruit

Depraves the mind, and renders man a brute.

O! for the day, when slavery shall not be

Where England rules, but all her sons are free:

When colour shall no longer man degrade,

And Christ by all shall be alike obeyed.

Hasten the day: but while a slave remains,

O add not needless rigour to his chains!

If, while on earth, his lot is poor and low,

One boon, at least, refuse not to bestow.

Forbid him not, who, in his Saviour's cause
Devoted, from his country—friends, with-
draws:

Forbid not him, nor damp his gen'rous zeal,
While lab'ring to promote the negroes'
weal:

Forbid him not those counsels to impart,
That sanctify the mind, that change the heart:
Forbid him not to teach those truths di-
vine,

That in the Gospel of salvation shine:
Forbid him not to point the negro's sight,
To realms of endless and of pure delight:
And O, no more the whip and chains pre-
pare,

For him who bends before the Lord in
prayer!

R E V I E W.

The Pilgrim's Progress, with a Life of John Bunyan. By R. SOUTHEY, Esq. LL.D. Poet-Laureate, &c. Illustrated with Engravings.

OUR readers in general, we dare affirm, are very little acquainted with the trickery of literature, of which we, who live in the metropolis have the misfortune to know too much. Perhaps they may be ready to say, "Where ignorance is bliss, 'tis folly to be wise;" and therefore they prefer an uninstructed obscurity, to that knowledge, the increase of which must be attended with an increase of sorrow. Without wishing to intrude upon their happy seclusion from the ways of men, by the disclosure of all we are doomed to know respecting the movements of the literary world, we may at least solicit their sympathy, in the irksome discharge of some of our official duties. We suspect, indeed, that even they, in their rural solitude—removed, as many of them may be, far from this bustling city, where authorship is a trade, and where books often owe their being, less to the mental qualifications, than to the money-getting cupidity of the writer—yet even they, ignorant of the why and the wherefore, will be ready, in the simplicity of their hearts, to inquire—What could induce such a man as Mr. Southey to become the biographer of John Bunyan? Any one at all acquainted with the respective characters of the writer and his subject, the *Poet-Laureate* and the *Author of Pilgrim's Progress*, will naturally inquire the cause of so strange a phenomenon in the republic of letters.

Now we are not about to gratify them with an account of the dialogue which occurred between Mr. Southey and his publisher, before the former undertook to furnish his portion of literary labour, whatever light such a detail of circumstances might cast upon the present question; but we will take the liberty of warning the most simple against the

simplicity of supposing that the writer was induced to it from any profound sympathy with the subject, either from the promptings of natural taste, or the emotions of holy pleasure; or, in a word, from the possession of any peculiar qualification, at least of a moral kind, for the execution of the task assigned him. We are greatly deceived if Mr. S. could even comprehend the character he has undertaken to delineate.

Our readers have no doubt conceived, that the biographer has endeavoured to bring to view the hidden springs of the soul, the solemn workings of the heart, the operations of penitence and faith on a mind so constituted, and under the influence of agencies so remarkable. They have supposed, very naturally, that religion would be his grand theme, that the great aim would be to shew its simplicity, purity, and strength in such a man, and amidst the extraordinary vicissitudes of his experience; and they have expected to see the prominent peculiarities of the book itself exhibited, as the finest illustration that has ever been produced, and perhaps ever will, of the christian pilgrimage. As a man, a christian, a minister, a Baptist, a sufferer for Christ's sake, a dissenter, and an author—they have of course imagined that in every point his character would be carefully illustrated; and have probably indulged a hope, that a new life would be distinguished by new facts or illustrations, and even new documents of an historical and valuable kind; especially when, instead of one or two shillings, they have one guinea to pay. Alas, alas! Mr. Southey has made no attempt of the kind, and we are forced to confess, that so far as we can judge, he has no piety of feeling, no grandeur of conception, no power of reasoning, at least he has not evinced any in this extraordinary publication. We repeat, therefore, that in our opinion he cannot understand John Bunyan; for how can

a narrow-minded bigot, both in politics and religion, understand him? Mr. Southey writes too much and too variously, to warrant the conclusion that he writes under the influence of pure and elevated principles; too carelessly, to convince us that he will acquire a very permanent fame, however he may be overpraised at present; and with too much real ignorance of some subjects with which he intermeddles, to write with interest and profit to the reader.

We were going to quote only the opening paragraph of this *Life of Bunyan*, in evidence of some of our observations, and to remark upon the affectation of using the word *assentation* for assent—the mistaken use of the relative pronoun, and other faults—yes, even in the first twenty or thirty lines; but it is not necessary: if any persons choose to read the whole for a guinea, they may do it. They will certainly have very moderate writing, so far as Mr. Southey is concerned; but they may console themselves with beautiful engravings.

In page xi. the following passage occurs: "The Puritans, notwithstanding the outcry which they had raised against what is called the Book of Sports, found it necessary to tolerate such recreations on the Sabbath." The use of the terms *outcry* and *recreations* are very significant, but of what? Of any thing surely but piety in the writer. Upon the same principle, doubtless, our author would sneer at the evangelical classes, both in and out of the Church, in the present day, for making so great an outcry against the profanation of the sacred day, when it is not unlikely he too may unite church-going with *innocent recreations*! Moreover, we question the truth of the insidious allegation against the Puritans, which certainly requires better authority than Mr. Southey's to substantiate it. There is a levity, besides, in his whole manner, that is offensive both to religion and taste; and shews either a disgraceful ignorance of the subject he had undertaken, or a more disgraceful apathy. For instance, "Dinner had for a time prevailed over that morning's sermon; but it was only for a time: the dinner sat easy upon

him, the sermon did not." It is evident, too, how little he appreciates the man or his principles, when he represents the self-condemnation and deep penitence of Bunyan as originating in "false notions of the corruption of our nature, which," says he, "it is almost as perilous to exaggerate, as to dissemble." p. 24.

Mr. S. objects to a statement of Mr. Ivimey, in which he denominates Bunyan a "depraved" man. He says, "the wickedness of the Tinker has been greatly overcharged; and it is taking the language of self-accusation too literally, to pronounce of John Bunyan that he was at any time depraved. The worst of what he was in his worst days is to be expressed in a single word—*blackguard*." "He was never a vicious man." The Poet is evidently attempting to restrict the meaning of the term *vicious* to a particular class of crimes, and virtually offers an apology for others equally notorious, and no less offensive to morality. But is profane swearing no vice? And what would be gained by this limitation of the term, were it admissible? Nothing, certainly, to the cause either of virtue or religion. Mr. Ivimey's allusion to Gifford, Bunyan's pastor, is very well conceived: it is as follows:—"His labours were apparently confined to a narrow circle; but their effects have been very widely extended, and will not pass away when time shall be no more. We allude to his having baptized and introduced to the church the wicked tinker of Elstow. He was doubtless the honoured evangelist who pointed Bunyan to the wicket gate, by instructing him in the knowledge of the gospel; by turning him from darkness to light, and from the power of Satan unto God. Little did he think such a chosen vessel was sent to his house, when he opened his door to admit the poor, the depraved, and the despairing Bunyan."

Mr. Southey seems heartily disposed to plead the cause of his persecutors against Bunyan. He thinks—

"The circumstances which removed this high-minded and hot-minded man from a course of dangerous activity, in which he

was as little likely to acquire a tolerant spirit, as to impart it, and placed him in confinement, where his understanding had leisure to ripen and to cool, was no less favourable for his moral and religious nature, than it has ultimately proved to his usefulness and his fame :—

and then, in allusion to Bunyan's remarks on one of the ancient martyrs, whose spirit he seems to have imbibed, his biographer introduces the following notable observations :—

"John Bunyan did not ask himself, how far the case of those martyrs, whose example he was prepared to follow, resembled the situation in which he was placed. Such a question, had he been cool enough to entertain it, might have shewn him that they had no other alternative than idolatry or the stake ; but that he was neither called upon to renounce any thing that he did believe, nor to profess any thing that he did not : that the congregation to which he belonged held at that time their meetings unmolested ; that he might have worshipped when he pleased, where he pleased, and how he pleased ; that he was only required not to go about the country holding conventicles ; and that the cause for that interdiction was, not that persons were admonished in such conventicles to labour for salvation, but that they were exhorted there to regard with abhorrence that protestant church which is essentially part of the constitution of this kingdom, from the doctrines of which church, except in the point of infant baptism, he did not differ a hair's breadth. This I am bound to observe, because Bunyan has been, and no doubt will continue to be, most wrongfully represented as having been the victim of intolerant laws, and prelatical oppression."

Without troubling ourselves to expose all the falsehood and stupidity of this apology, we are also "bound to observe," that the chief ground of the condemnation, even according to the admission of the persecutor's apologist, was precisely that for which apostles were seized upon, interdicted, scourged, and imprisoned. "To go about the country, holding conventicles," was in reality going about "to teach and to preach in the name of the Lord Jesus." "Bunyan did not differ a hair's breadth from the church, excepting in infant baptism !" Was not Mr. S. conscious that he was writing a falsehood ? Was it not a malignant prejudice that made

him write thus ? Could it be ignorance ? Did Bunyan then believe in the doctrine of absolution, which the Church of England has borrowed from the Church of Rome ? Did he believe that every blasphemer and reprobate in the parish was to be interred in "sure and certain hope of a joyful resurrection to eternal life ?" Did he believe that "the church had power to decree rites and ceremonies ?" Did he believe that the Church of England is identical in principle with the church of Christ ? Did he believe that acts of parliament, and the constitution of a king as head of the church, was the "foundation of the apostles and prophets," upon which the true church is founded ?—They were "exhorted to regard with abhorrence the protestant church." They were, no doubt, exhorted to regard with abhorrence, those "intolerant laws," and that "prelatical oppression," of which, as Mr. S. rightly anticipates, Bunyan will continue to be represented as "the victim ;" and for this good reason, the truth of history could not be maintained without it. And woe be to those who exhort others to regard *without* abhorrence laws and systems, wherever and by whomsoever promulgated, that aim to subvert the rights of conscience, the spirituality of the Saviour's kingdom, and the legislative authority of Christ in his church !

The Friends: a true Tale of Woe and Joy from the East. pp. 237. Price 2s. 6d. Wightman.

It may have occurred to some of our readers, that we have become rather sparing in our commendation of works of fiction. Be it so : we can assure them that our parsimonious praise has not arisen from any insensibility to the talent and genius which such publications often display, but from an apprehension that the time which they consume might be better employed, and that the influence they produce is not always so favourable to a dutiful submission to the claims of real life as could be wished. In short, whether "of

woe" or "joy," "from the East," or elsewhere, we decidedly prefer "a true tale;" and such is that now before us. "A plain unvarnished tale is told," says the worthy author, "a tale that is strictly true." A tale, however, may be "strictly true," and yet not of sufficient importance to be told, especially from the press; this, though quite obvious, we lament to say, is not always remembered. In the present instance, we are of opinion that the publication is fully justified, by the intrinsic value of the facts recorded. Sometimes, also, it happens that facts, interesting in themselves, are so narrated as to be almost entirely deprived of their impressiveness; but we are happy to state, that on this occasion it is far otherwise. Whoever may peruse this small volume, and we have no doubt it will be extensively read, will find much to claim sympathy, more to induce resignation, and most to excite thankfulness. The work, which is preceded by a very neat engraving, presenting the reader with "a view of Monghyr, from the banks of the Ganges," is divided into twenty-three chapters, each of which presents us with events of a far distant clime, whose delineation is entitled to the praise of being perspicuous, instructing, and attractive. To all those who take such an interest in the diffusion of divine truth among the benighted inhabitants of the world, as its importance and their condition demand, this additional contribution from the pen of an esteemed Missionary will prove highly acceptable.

In concluding this notice, we may just advert, under the protection of the candour and good sense of the pious author, to one or two things, attention to which we cannot but think might render succeeding editions of "The Friends" even more acceptable than the present. When we consider the class of persons by whom principally this publication will be read, we suggest that the quotation from Cicero might be spared; especially as it is unaccompanied by a translation. We confess that an apposite passage from an inspired writer would please us much better. We demur, also, to the terms "lady,"

and "his lady," as applied to the wives of missionaries; because we think it is not in the best taste, and may occasion some unseasonable, if not unacceptable pleasantry. We have the highest respect for that class of pious females from which the beloved companions of our christian missionaries are usually selected, and we think that their reputation and feelings are best consulted, when, in referring to them, those expressions are employed which are most in keeping with their unassuming character, and their self-denying duties. We shall be sorry if, *in such a connexion* the old-fashioned and more familiar term *wife*, with its appropriate possessive, should fall into desuetude. We object also to the expressions "professional," and "professional duties," as applied to missionaries, partly for the same reason: it has an air of affectation. The phrases, "ministerial," "ministerial duties," or "evangelical labours," are more simple and definite, and also more dignified—but a word to the wise is enough. May the life of the excellent author be long spared to promote his valuable labours!

A Sermon occasioned by the Death of the late Rev. James Biggs, Devizes. With a brief Memoir prefixed. pp. 37. Price 1s. Longman and Co.

THOSE who knew the respectable minister to whom this publication relates, will not be surprised that his friends wished to possess memorials of him more tangible and available than those their memories would supply, however deep the impressions his excellences must have made. It was natural that this brief, but comprehensive memoir, and the serious and appropriate sermon which follows it, should be printed at their request. It is most desirable that those who knew and esteemed him, although not of his family, should be able to possess themselves of some record of his worth.

Mr. Biggs had laboured in Devizes for a period of thirty-four years, and not laboured in vain. He was a judi-

ous and able minister. His public instructions were remarkable for their scriptural truth. His discourses were generally short and wisely arranged; delivered in a style remarkable for its perspicuity and propriety, and in a manner at once impressive and lively; possessing the full vigour of his intellectual faculties, it was most interesting to witness the development of these excellences at the protracted age of four-score years, before a respectable and increasing congregation, who listened with an attention suited to the reverence his age and holy life inspired. It was only necessary to enjoy the benefit of his conversation, to be convinced that he thought for himself, and that he possessed more than ordinary powers of thinking. He was an honest nonconformist, a warm friend of religious liberty, and a Baptist on principle; and it was no ordinary treat to hear him defend his view of the proper subjects and mode of believers' baptism. But in no respect did this good man appear so interesting, as in his remarkable consistency, which gave him a weight of character which extended its influence wherever he was known.

The Sermon is founded on the dying pastor's message to his people: "Tell them," said he, in the language of Job, "my witness is in heaven, and my record is on high." The preacher, the Rev. J. S. Bunce, his harmonious colleague for the last seven years, considers the text, first, in relation to the departed minister; and, secondly, its bearing, as used by him, upon ourselves. In remarking on the first head of discourse, his personal character is first considered; secondly, his ministerial character; thirdly, the testimony of his dying experience, which will be read with interest. It tends to strengthen one's faith and brightens one's hope, to behold so experienced a Christian, in the immediate prospect of dissolution, viewing the event with such composure, and surrendering himself so calmly to the unerring disposal of his heavenly Father.

In improving the second head of discourse, the preacher seriously addresses

the young, the wicked, the members of the church, those who are left to labour in the vineyard, and the bereaved relatives.

The character of the deceased is drawn with affection and fidelity, and the event improved with much earnestness and christian feeling.

The Sinlessness of Jesus; being the Substance of some Discourses delivered at Salem Chapel, on the words "He knew no sin," to which are annexed, Animadversions on the Rev. E. Irving's Doctrine of our Lord's Humanity. By JOHN STEVENS, Minister of Salem Chapel. pp. 104.

If our readers did but know the toil which, even in our confined department of critical investigation, we sometimes undergo, they would certainly admit us to a more enlarged share in their sympathy than is otherwise to be expected. Just as we were solacing ourselves with the reflection, that perhaps we were not likely, soon again at least, to be afflicted with the perusal of speculations so abstruse, extravagant, and unprofitable, as those which have for some time past been emanating from a certain fraternity of mystic and extravagant writers; unhappily, for our repose, a pamphlet containing one hundred and four closely printed octavo pages, with the above title, was laid upon our table. Supposing, however, that the author, in defending the immaculate holiness of the Saviour's humanity, would adopt nearly the same line of argument which had been pursued by his predecessors in this controversy, and encouraged by the consideration that our previous labours would supersede, in this instance, the necessity of any thing more than a brief recommendation of the author's remarks, we immediately proceeded with our old friend, the paper knife, to separate the pages; saying to ourselves while the operation was going on, "even this, if we be correctly informed, is more than some of our brotherhood of loftier title always perform." But think, sympathizing reader, what must have been our mortification, when we pre-

sently found ourselves entangled in a labyrinth of words, often so associated that the fatigue of repeated examination was rewarded by nothing better than mere conjecture as to what might be their meaning; and even this slender recompence could not always be obtained; for example—

“Our Lord knew no sin, even though he took a body of a sinful woman: for what sin would have arisen in a body taken by a soul possessed of merely physical powers, a privation of original holiness, and so a soul of Adam’s family, was prevented by the perfection, rectitude, and glory of the intelligent mind of Christ, which mind had been pre-existing in hypostatical union with his divine person from the beginning, or ever the earth was.” p. 39.

Our readers may depend upon it, that this is *verbatim et literatim*, but whether it be physical, metaphysical, or nonsensical, it might be presuming in us so positively to determine. It certainly brought to our recollection the style in which the once celebrated Johanna Southcote was accustomed to send forth her oracles. Passing, however, inferior sources of vexation, we arrived at the very climax of our dismay, by discovering that, in attempting to overthrow a gross error, a palpable perversion of divine truth is the principal weapon employed; for the author seems to insinuate, that to defend the human nature of Jesus Christ from the impurities of Irvingism, the semi-arian heresy of the pre-existence of the human soul of the Saviour is indispensable. p. 13. This preposterous notion, therefore, which, as it appears to us, is at variance with the very first verse in the Bible, and is unsupported by any portion of its sacred contents, is thus once more protruded; but happily for the interests of pure and undefiled religion, in a manner that is neither adapted to confirm the deluded, nor to proselyte the unwary. As a farther specimen of this writer’s style and sentiments, we quote as follows:—

“When the mere man in Eden fell, there was a person in heaven who was God and man, and he was not involved in the Adamic lapse. He stood above sin, and continued sinless, when all the posterity of Adam were fallen into guilt and pollution. The anointed

Man, the glory Man, the Man of God’s right hand, Jehovah’s Fellow, his near One, his Consociate, even he, in and upon whom was to rest the endless destiny of all the ordained inhabitants of the celestial world, was above all possibility of defilement.” p. 12.

Perhaps our readers will be of opinion, that on the present occasion this is *quantum sufficit*; we cordially defer to their judgment, and hasten to a close. On the title-page we observed, “Published by request;” but in our progress through the obscure verbosity of these pages, we could not forbear every now and then from exclaiming, Could this be “published by request?” In short, sincerely and devoutly do we wish, that the time and money expended upon such productions were consecrated to the circulation of the inspired volume, or the publication of the gospel, where it has not yet been made known.

Recognition in the World to Come; or Christian Friendship on Earth perpetuated in Heaven. By C. R. MUSTON, A.M. Price 6s. 6d. Holdsworth and Ball.

THE question, “Shall we know one another in the world to come?” is a very common one. From what source can the answer come? Certainly from revelation only.

“Nor wit can guess, nor reason prove.”

There is, however, it must be acknowledged, no direct answer, but the sacred writers seem to take it for granted. So they never attempt formally to prove that there is a God, but every where assume it, and proceed as if it never occurred to them to suspect for a moment that any mortal would ever doubt it. In support of the delightful subject of these pages, Mr. M. has reasoned judiciously on the following scriptures:

Gen. xxxvii. 35. I will go down into the grave, unto my son, mourning.

2 Sam. xii. 22, 23. I shall go to him, but he shall not return to me.

Jer. xxxi. 15—17. Rachel weeping for her children, &c.

Matt. viii. 11. Many shall come from the east and west, and shall sit down with Abraham, &c.

Matt. xix. 28. Ye also shall sit upon twelve thrones, &c.

Matt. xxv. 40. Inasmuch as ye have done it unto one of the least, &c.

Matt. xxvi. 29. Until that day when I drink it new with you, &c.

Luke ix. 28—33. They saw his glory, and the two men that stood with him.

Luke xvi. 9. That when ye fail, they may receive you, &c.

Luke xvi. 22—25. Father Abraham, have mercy on me, and send Lazarus, &c.

1 Cor. xiii. 12. But then face to face.

Col. i. 28. That we may present every man perfect, &c.

1 Thess. iv. 13—18. Comfort one another with these words.

Heb. i. 14. To minister for them who shall be heirs of salvation.

Rev. vi. 9—11. I saw under the altar the souls, &c.

Mr. Muston writes with ease and elegance, and often with great animation. In some passages, indeed, the style is too lengthy and too wordy; but his sentiments are so deeply imbued with evangelical truth, that we shall be very glad to meet him again, on any other subject to which his vigorous and cultivated mind may be directed.

Conversations for the Young; designed to promote the profitable Reading of the Holy Scriptures. By RICHARD WATSON, Author of "Theological Institutes, &c. Price 6s. Mason.

MR. WATSON is well known to the public, as the author of the work mentioned in the title-page, but much more as a preacher of the first rank in the Wesleyan connexion, and a powerful writer in defence of Christian missions, particularly of that to which he himself is the respected Secretary.

This volume will not detract from his well-earned reputation. In the review of the long series of Scripture history, he has incidentally given his opinion on many a hard question, and we feel that his opinion is always entitled to respectful attention, though we cannot always acquiesce in it. His multifarious reading and general knowledge have supplied many curiosities, which to the youthful mind will be exceedingly entertaining. The efforts he has made in the arduous investigation, have enriched his own mind, and doubtless have rendered him more "mighty in the Scriptures," and prepared him, we trust,

for important services, which may be extended through many future years. It has occurred to us that the work may be improved in value to the young reader, if the author will give his authorities, and point out distinctly a course of reading on the most important subjects which he has occasion to discuss in these Conversations.

Mr. Watson's remarks on the use of reason will be acceptable to our readers:—

"There is, first, an *intellectual use* of our reason, in reference to what purports to be a revelation from God. This consists in examining its evidences, in order to ascertain whether the proof of its divine authority be adequate and sufficient; and then, this being admitted, in fairly and honestly interpreting its meaning, without forcing a sense upon any part of it in compliance with our own previous opinions or prejudices. But there is also a *moral use* of reason in matters of this kind, the obligation of which too many are apt to forget. This consists in using it *humbly*, under a sense of the weakness and imperfection of our own powers; and with *docility*, as being willing to receive truth at all hazards and sacrifices: and also *devotionally*, so that, accompanying our investigations with prayer to the 'Father of lights,' we may be preserved from error, and led into all truth." pp. 7, 8.

The Etymological Spelling-book; being an Introduction to the Spelling, Pronunciation, and Derivation of the English Language; containing, besides several other important Improvements, above 3,500 Words deduced from their Greek and Latin Roots; adapted for the Use of Classical and Ladies' Schools, and also of Adults and Foreigners. By HENRY BUTTER. Second Edition, revised and improved. Simpkin and Marshall.

IN the month of December, 1828, we had the pleasure of recommending this ingenious author's admirable "Gradations in Reading and Spelling," which little book, we are happy to observe, has reached a fourth edition. We have now equal pleasure in calling the attention of our readers to the second edition of his Etymological Spelling-book, which is well adapted to follow the Gradations. It is strictly a Spelling-book, containing no reading lessons, and is divided into

three parts, as suggested in the title-page. The first part, which treats of spelling, proceeding on the same principle adopted in the Gradations, commences with *easy* trisyllables and polysyllables, arranged according to their accentuation; *difficult* monosyllables, dissyllables, trisyllables, and polysyllables follow.

The second part is entitled pronunciation. It consists of various interesting and ingenious tables of words, with their meaning, viz. words pronounced alike, but spelled differently, arranged according to their vowel sounds; words sounded alike in familiar speaking, but which are to be distinguished in solemn reading; words pronounced nearly alike, and therefore liable to be mistaken; words often confounded, from not sounding the letter *r*; words pronounced alike, excepting that the latter part of each is aspirated; dissyllables spelled and pronounced alike, excepting the accent; words spelled alike, but pronounced differently; and equivocal words.

The third part of the work gives title to the book, and is entitled *Derivation*. It places before the pupil words derived from Latin substantives, adjectives, and verbs, and concludes with a considerable vocabulary of words derived from the Greek, which we would recommend Mr. Butter, in his next edition, to arrange under similar heads. The words in each class are arranged alphabetically, and are therefore easy of reference; and the root is very properly placed at the head of its derivatives.

It is no small recommendation of this book, in addition to the advantages which will be apparent from the imperfect analysis of it our limits will allow us to give, that the primary meanings of the greater number of words are given, an advantage which, in the hands of the skilful teacher, will be turned to good account, as he will thereby address the understandings of his pupils, as well as their memories—a growing improvement in modern education, the full benefits of which are perhaps yet scarcely contemplated.

This is by far the most useful Spelling-book we have yet seen.

Sketch of the Life and Character of the late Mr. Joseph Cowley, Superintendent of the Red Hill Sunday School, and Senior Secretary of the Sunday School Union, Sheffield. By JOHN HOLLAND.

WE are indebted to the Sunday School Union for publishing this admirable Sketch. Though it has a slight tinge of Wesleyan Methodism, it will remind many readers of the conversion of Colonel Gardiner, as related by Dr. Doddridge; and that of the late Rev. John Newton, as related by himself.

We recommend this little work particularly to Sunday school teachers. With many other valuable things, they may learn how to answer the question—What are the best means to secure a regular attendance of Sunday scholars? The answer is—"1. An undeviating constancy and punctuality of attendance. 2. A constant attachment of every teacher to his own class. 3. An uniformly serious (but not gloomy) and affectionate manner of speaking and teaching; and 4. An *obvious*, earnest, and affectionate concern for the eternal interests of the children." To this may be added, kind visits to the absent, sick, or dying children, in which Mr. Cowley remarkably excelled.

George Bennet, Esq. before he embarked on that evangelical circumnavigation which has made his name immortal in the history of missions, took leave of the Sheffield Sunday School Union, which had been formed in 1813, chiefly by his exertions and those of James Montgomery, Esq. the poet. Mr. Bennet's parting address is very affecting, but we have not room for it here; and we hope our readers will soon be in possession of the whole Sketch.

Mr. Cowley was a man of warm heart and indefatigable diligence. "There is hardly a Sunday school within a circumference of thirty miles round Sheffield, where his voice has not been heard, and to the teachers of which he was not personally known." After suffering an eclipse of his mind for some months, this eminently good and useful man died most triumphantly, Dec. 6, 1829, in the 62d year of his age.

NEW PUBLICATIONS.

1. *The Importance of combined Efforts for the Spread of the Gospel: the substance of a Discourse delivered at Braintree in Essex, May 18, 1830, before the ministers and messengers of the Baptist Churches met in an Association.* By James Hargreaves.. p. 46. Holdsworth. 1s.

This excellent discourse is founded on Acts xiii. 49, "And the word of the Lord was published throughout all the region." After a suitable introduction, the preacher states the subject given to him for discussion, viz., "The importance of combining efforts for the spread of the gospel;" in relation to which he proposes to consider, "The object desired—the means to be employed—and the importance of both." On each of these views Mr. Hargreaves enlarges with much earnestness—in a manner well adapted to excite glowing zeal and persevering endeavour.

2. *A short Address to plain Christians on the subject of Believer's Baptism: the substance of a Sermon preached at Spencer-place Meeting, Goswell Road, on Lord's-day evening, August 1st, 1830.* By J. Peacock, Minister of the above place. Published by request. pp. 23. 6d.

The worthy author of this address enquires, "What is baptism? to whom baptism should be administered? what we are to learn from this ordinance?" and he plainly, faithfully, and seriously answers each of these questions. In answering the last he states that "we learn our defilement by sin," "the great design of Christianity," and "the important truths of the gospel." In conclusion, he repels two objections, namely, "the baptists are charged with making too much of baptism," and "with neglecting the interests of our children by not baptizing them." The address terminates thus, "Allow me to entreat that your most earnest and individual enquiry may be, Do I believe on the Son of God? Am I born again? For you must all stand before the judgment seat of Christ; and be assured that no outward ordinance, however administered, can save your souls; Christ is 'the way, the truth, and the life.' There is no other name given by which you can be saved; but he has kindly said, that 'he will in no wise cast out any that come to him;' and has graciously invited you by saying, 'Come unto me all ye that labour and are heavy laden, and I will give you rest.'" Matt. ii. 28.

In the Press.

Shortly will be published by subscription, in 4to. price one Guinea, a work on the Temple of Jerusalem, according to the description of the Prophet Ezekiel, by John Sanders, Architect. It will contain seven plates, by Hall, Porter, and Le Keux: and an Essay on the Restoration of the Jews, &c.; and will be complete in one volume.

The Law of the Sabbath, Religious and Political. By Josiah Conder.

The twentieth Edition of "The Protestant Dissenters' Catechism," with a Preface and an Appendix, by Dr. Newman. This edition will include an account of the Test Act Repeal Bill, with several other improvements.

Nearly ready for publication, the first volume of a Concise View of the Succession of Sacred Literature, in a Chronological Arrangement of Authors and their Works, from the Invention of Alphabetical Characters, to the year of our Lord 1445. Part I. By Adam Clarke, LL.D., F.A.S., Member of the Royal Irish Academy; Member of the Royal Asiatic Society; Fellow of the Geological Society of London, &c. &c.—Part II. By J. B. B. Clarke, M.A., of Trinity College, Cambridge; and Chaplain to H.R.H. the Duke of Sussex.

The London Society for Printing and Publishing the Writings of the Hon. Emanuel Swedenborg, have now in the press a new edition of the Four leading Doctrines of the New Jerusalem Church, viz. The Doctrine of the Lord; the Doctrine of the Sacred Scriptures; the Doctrine of Faith, and the Doctrine of Life.

The Author of "The Pastor of Blamont," &c. &c. has ready for publication a work which, at the present moment of religious dissention, cannot fail of being regarded with interest. It is entitled, "The Early Christians, or the Aspect and Spirit of Primitive Christianity;" and in a series of essays, discusses the following important particulars. The First Disciples—Jesus Christ the object of the Believer's Faith and Love—The Primitive Communicant—The Attitude of a Believer in reference to God and his eternal destiny—Nonconformity to the World a peculiar feature of Primitive Christianity—The conduct of the Early Christians in times of suffering—The communion of Saints—The certain and sudden appearance of Christ to Judgment, a motive with the Early Christians to constant vigilance.

OBITUARY.

MRS. SARAH IVIMEY,
OF PORTSEA.

THE subject of this memoir was born at Ringwood in Hampshire, in the year 1750. She was the wife of Mr. Charles Ivimey, of that town, and the mother of the Rev. Joseph Ivimey, of London. During the last fifteen years, she resided in Portsea, where most of her children were settled, and where she had the opportunity and the privilege of sitting under the ministry of the Rev. D. Miall, and since his resignation, of that of his successor, the Rev. C. E. Birt.

It appears that the seeds of piety had been sown in her heart for some years, but being a woman of few words and of retired habits, she did not make a public profession of religion till she was seventy years of age, when she and her husband were both baptized by their son, in the chapel in Meeting House-alley, Portsea; immediately after which she was left a widow, but, through grace, was enabled to walk in the fear of God, delighting in the ordinances of religion.

In the year 1828, she was laid aside by a severe affliction, and thought the time of her departure was at hand. During this affliction, she felt much of the consolation of the gospel, and rejoiced in hope of the glory of God. Though she was raised up again, her bodily frame was much enfeebled; yet she was able to get to the house of God, and in reference to the pleasure it afforded her, she often said, "I have loved the habitation of thy house, and the place where thine honour dwelleth."

Her last affliction was short, being taken ill on Monday, the 8th of August, and finishing her course on the Thursday following, in her eighty-first year.

During her last short affliction she was highly favoured with divine support and consolation; and being not only exempted from all tormenting fear,

was enabled to rejoice in the faithfulness of a covenant God, saying, "I have no fear that he will leave me *now*, having caused goodness and mercy to follow me all the days of my life." To a friend she said, "I have nothing to distress my mind, and have been delivered from all doubts respecting the safety of my state, ever since my last illness." On being asked respecting her feelings in the prospect of heaven, she replied, "In my Father's house are many mansions:

'If sin be pardon'd, I'm secure,
Death hath no sting beside.'"

From the first of her affliction, she concluded it would terminate in death, and felt an ardent desire to "depart, and be with Christ," often exclaiming,

"O, if my Lord would come and meet,
My soul would stretch her wings in haste;
Fly fearless through death's iron gate,
Nor dread the terror as she past."

Looking back on all the way the Lord her God had led her, not merely forty years, but more than *twice* forty years, in the wilderness, she said, "I have no desire to stay any longer in this vale of tears;" and, in the anticipation of the joys at God's right hand, and the pleasures which are for evermore, she added—

"There, on a green and flowery mount,
My weary soul shall sit;
And with transporting joys recount,
The labours of my feet."

In this happy and tranquil state of mind she continued until the morning of her release, when, closing her eyes on all terrestrial objects, her immortal spirit was emancipated from its clay tenement, and doubtless escorted by angelic convoys, took possession of the mansions prepared for her—of that inheritance which is incorruptible, undefiled, and which fadeth not away:

"All her sufferings left behind,
And earth exchang'd for heaven."

May her surviving children, her numerous grandchildren, and her great grandchildren, be the happy partakers of the same grace, be interested in the same Saviour, and finally "die the death of the righteous, and their last end be like hers."

Her affectionate pastor, the Rev. C. E. Birt, preached a funeral sermon from 2 Cor. v. i. Her remains are interred with those of her husband, in the burying ground of Ebenezer chapel, Southsea.

Portsea.

T.

MR. JOHN MORRIS.

DIED, on Lord's day, August 29, 1830, Mr. John Morris, pastor of the Baptist church meeting at Borough Green, in the parish of Wrotham, Kent, in the 77th year of his age.

Mr. M. was born in London, and was convinced of his state as a sinner under the ministry of the late Rev. H. Foster; but being persuaded that the King of Zion had commanded all his followers to put him on by baptism, he joined the church meeting in Devonshire-square, then under the pastoral care of Mr. M'Gowan. About the time of his death, Mr. M. began to speak in the name of the Lord in several workhouses in the metropolis, and soon after at Dartford, in Kent; but as the opposition there to the Gospel was very great, preaching was for that time relinquished. Mr. M. shortly after came to reside at Wilming-ton, and preached stately in his hired house, which being but a short distance from Dartford, several attended from that place, and the prospects of usefulness increased. Here, though he endured great persecution, he not only was enabled to persevere in his labours of love for several years, but introduced the preaching of the word of life into several benighted villages around. His dis-interested labours were successful, so that in 1792, Mr. M. and four others formed themselves into a church of

Christ, and soon after he was ordained over them as their pastor. Several other persons were added to this infant church. At Wilmington Mr. M. continued to preach the unsearchable riches of Christ until 1798, when it was considered of greater importance to maintain stated worship at Eynsford, a village about five miles from the former. Here the word was multiplied, and grew exceedingly, but in 1802, he thought it right to resign his pastoral office, and afterwards settled with the Baptist church at Croydon, in Surry, and in 1809, preached at Seal and Igham; at the latter place a Baptist church was formed, and he accepted a call to become their pastor. Here he laboured with acceptance for some time: others were added to them, so as to lead them to purchase a piece of freehold ground at Borough Green, and to erect a neat place of worship thereon. Here Mr. M. continued to hold forth the word of life for twenty-one years, when, finding his strength and faculties decline, he resigned his charge, but still administered the Lord's supper, and occasionally preached the word among them.

On Lord's day, July 18, he had a stroke of paralysis, which was followed by others, until his Lord called him home. During these visitations, his mind was generally calm and stayed. The truths he had so long preached to others were his support and comfort. He frequently exclaimed, the Lord was his portion, and that he knew whom he had believed, and was persuaded He was able to keep what he had committed to his hands.

His earthly remains were interred in the burying ground adjoining the meeting, on Monday, Sept. 6. Mr. Rogers, of Eynsford, delivered the address, and the following Lord's day, Mr. Shirley, of Sevenoaks, preached a funeral sermon from 2 Cor. xii. 11. "Though I be nothing."

"Be ye followers of them who through faith and patience inherit the promises."

Farningham.

I. R.

INTELLIGENCE, &c.

SLAVERY.

THE SLAVE MARKET.

From Dr. Walsh's views of Slavery in Brazil, vol. ii. p. 323.

The place where the great slave mart is held, is a long winding street called Valongo, which runs from the sea at the northern extremity of the city. Almost every house in this place is a large wareroom, where the slaves are deposited, and customers go to purchase. These warerooms stand at each side of the street, and the poor creatures are exposed for sale like any other commodity. When a customer comes in, they are turned up before him; such as he wishes are handled by the purchaser in different parts, exactly as I have seen butchers feeling a calf; and the whole examination is the mere animal capability, without the remotest inquiry as to the moral quality, which a man no more thinks of, than if he was buying a dog or a mule. I have frequently seen Brazilian ladies at these sales. They go dressed, sit down, handle and examine their purchases, and bring them away with the most perfect indifference. I sometimes saw groups of well-dressed females here, shopping for slaves, exactly as I have seen English ladies amusing themselves at our bazaars.

There was no circumstance which struck me with more melancholy reflections than this market, which I felt a kind of morbid curiosity in seeing, as a man looks at objects which excite his strongest interests, while they shock his best feelings. The warerooms are spacious apartments, where sometimes three or four hundred slaves of all ages, and both sexes, are exhibited together. Round the room are benches on which the elder generally sit, and the middle is occupied by the younger, particularly females, who squat on the ground stowed close together, with their hands and chins resting on their knees. Their only covering is a small girdle of cross-barred cotton, tied round the waist.

The first time I passed through the street, I stood at the bars of the window looking through, when a cigano came and pressed me to enter. I was particularly attracted by a group of children, one of whom, a young girl, had something very pensive and engaging in her countenance. The cigano, observing me look at her, whipped her up with a long rod, and bade her with a rough voice to come forward. It was quite affect-

ing to see the poor timid shrinking child, standing before me, in a state the most helpless and forlorn, that ever a being, endued like myself, with a reasonable mind and an immortal soul, could be reduced to. Some of these girls have remarkably sweet and engaging countenances. Notwithstanding their dusky hue, they look so modest, gentle, and sensible, that you could not for a moment hesitate to acknowledge, that they are endued with a like feeling and a common nature with your own daughters. The seller was about to put the child into all the attitudes, and display her person in the same way as he would a man; but I declined the exhibition, and she shrunk timidly back to her place, and seemed glad to hide herself in the group that surrounded her.

The men were generally less interesting objects than the women; their countenances and hues were very varied, according to the part of the African coast from which they came; some were soot black, having a certain ferocity of aspect that indicated strong and fierce passions, like men who were darkly brooding over some deep-felt wrongs, and meditating revenge. When any one was ordered, he came forward with a sullen indifference, threw his arms over his head, stamped with his feet, shouted to show the soundness of his lungs, ran up and down the room, and was treated exactly like a horse put through his paces at a repository; and when done, he was whipped to his stall.

The heads of the slaves, both male and female, were generally half shaved; the hair being left only on the fore part. A few of the females had cotton handkerchiefs tied round their heads, which, with some little ornaments of native seeds and shells, gave them a very engaging appearance. A number, particularly the males, were affected with eruptions of a white scurf, which had a loathsome appearance, like a leprosy. It was considered, however, a wholesome effort of nature to throw off the effects of the salt provisions used during the voyage; and, in fact, it resembled exactly a saline concretion.

Many of them were lying stretched on the bare boards; and, among the rest, mothers with young children at their breasts, of which they seemed passionately fond. They were all doomed to remain on the spot, like sheep in a pen, till they were sold; they have no apartment to retire to, no bed to repose on, no covering to protect them, they sit naked all day, and lie naked all

night, on the bare boards or benches, where we saw them exhibited.

Among the objects that attracted my attention in this place, were some young boys, who seemed to have formed a society together. I observed several times, in passing by, that the same little group was collected near a barred window; they seemed very fond of each other, and their kindly feelings were never interrupted by peevishness; indeed, the temperament of a negro child is generally so sound, that he is not affected by those little morbid sensations, which are the frequent cause of crossness and ill temper in our children. I do not remember that I ever saw a young black fretful, or out of humour; certainly never displaying those ferocious fits of petty passion, in which the superior nature of infant whites indulges. I sometimes brought cakes and fruit in my pocket, and handed them in to the group. It was quite delightful to observe the generous and disinterested manner in which they distributed them. There was no scrambling with one another, no selfish reservation to themselves. The child to whom I happened to give them, took them so gently, looked so thankfully, and distributed them so generously, that I could not help thinking that God had compensated their dusky hue, by a more than usual human portion of amiable qualities.

A great number of those who arrive at Rio are sent up the country, and we every day met coffins, such as Mungo Park describes in Africa, winding through the woods as they travelled from place to place in the interior. They formed long processions, following one another in a file; the slave merchant, distinguished by his large felt hat and pancho, bringing up the rear on a mule, with a long lash in his hand. It was another subject of pity to see groups of these poor creatures cowering together at night in the open ranchos, drenched with cold rain, in a climate so much more frigid than their own.

DOMESTIC.

SLAVERY.

We scarcely need inform our readers that during the present month, members of Parliament have gone laden to the House with petitions from all parts of the country for the early removal of this blot upon our national honour. We trust that a Christian government will not turn a deaf ear to the general prayer of a nation, and the cries of universal justice.

BAPTIST HOME MISSIONARY SOCIETY.

We have just received the Quarterly Register of this interesting Society, and cheer-

fully devote what space we can spare to present our readers with the following brief account of its operations.

The Annual Meeting of the Wilts and East Somerset Auxiliary Society was held in Back Street Chapel, Trowbridge, on Wednesday, September 22, 1830.

The public Meeting was held in the same place in the evening, when

The Rev. Mr. Walton, the minister of the place, as well as his friends, appeared much gratified by the good attendance and the interesting information that was communicated. Substantial proof was given that the Society and its operations are growing in the esteem of the Christian church. Some old contributors doubled their subscriptions, and every minister present engaged to make an annual collection for the society, so as to be enabled to pursue their arduous work of preaching the gospel to the poor villagers around them with united fervour and unabated zeal; and the present state of religion in the respective stations affords a gratifying prospect: every where the spirit of hearing is kept up, and in some places increasing; and the apparent seriousness with which the truths of the gospel are received indicate the dispersion of much of that moral darkness in which these extensive districts were so long involved.

The Rev. Mr. Shell of Semley, under date of the 11th Sept, writes as follows:—

The stations regularly visited by me are four, Semley, East Knoyle, Barker's Street, and New Town, and occasionally I visit Irworn, a populous village in Dorsetshire, where four of our members reside; a distance of nine miles from my residence. There a house has lately been licensed for preaching, and is crowded with very attentive, and many of them serious hearers. A great revival has lately taken place, and I expect shortly to baptize several young persons from thence.

At Semley the spirit of hearing has greatly increased for the last six months, and many respectable persons in the parish and surrounding neighbourhood attend. We were formerly annoyed by the idle behavior of some young persons, but for a considerable time past our services have been conducted with the greatest order, and there is reason to believe with real profit. Much of the improvement may be fairly attributed to the distribution of religious tracts on the loan system; they are every where cordially received, not only in the cottages of the poor, but also in the farm-houses; and the weekly exchange of them is anticipated with considerable pleasure. Our Sabbath school consists of about fifty children; we rejoice to know that very many, during the six years of its establishment, have been taught to read 'in their own tongue, the wonderful

works of God.' The Shaftesbury Bible Society has felt great interest in our proceedings, and has kindly afforded us two separate grants of testaments for the use of the school.

We have distributed a great number of Watts's and other hymn-books, as rewards for learning, and by various other means have encouraged the children, and humbly hope that the moral and religious principles which have been inculcated have already had considerable influence on the rising generation, who are gradually diffusing it around them for the benefit of their connexions, and society at large.

At East Knoyle, the preaching is well attended, especially on Sabbath evenings, and several persons with whom I have conversed appear to have lately received religious impressions. At this village a worthy old member died a few months since, aged ninety. I baptized him about four years ago; it was a solemn and impressive season: he had been a professor of religion sixty years, and was remarkable for his intelligence and piety: his embracing from the fullest conviction the ordinance of believer's baptism tended very much to remove prejudice and promote serious enquiry upon the subject. Although he was quite decrepid, and could not go a step without his crutch and stick, he continued till nearly the last to walk a mile to the meeting-house, sometimes twice on the Lord's day, besides once in the week, and was the first to encourage the weakest preacher when he discovered his motives to be pure; observing that, if he acquired no new ideas from the discourse delivered, his devotional feelings received a keener edge: he could indeed say, 'Lord I have loved the habitation of thy house, and the place where thy honour dwelleth.' His death was improved from Prov. xvi. 31, 'The hoary head is a crown of glory, if it be found in the way of righteousness,' and the concourse of persons that attended then, as well as at his funeral sufficiently marked the high estimation in which his character was held, and his loss is still deeply regretted by many who were greatly edified by his experimental and intelligent conversation.

At Barker's Street the cause has been very prosperous for a long season, and the number of persons that attend obliges the preacher occasionally to take his stand out of doors. Their prayer meetings, early on the Sabbath mornings, have been often found interesting opportunities; and many, I have reason to believe, are made savingly acquainted with divine things.

We have baptized seventeen since the last annual meeting from the different stations, some of them for the church at Berwick, and others for Semley. We are

happy to say that our own church consists of forty-six members at present, although several have been lately removed by death. The greatest harmony prevails among the members; and, feeling they are immensely indebted to divine grace for the privileges they enjoy, are anxiously desirous that the same blessings may be extended to their neighbours. In Home Missionary stations it would perhaps be unreasonable to expect such novel and striking incidents to occur as sometimes mark the progress of foreign missions, but I am fully convinced that, contrasting the present state of this neighbourhood with what it was when the Society commenced its operations, few foreign stations can present a more substantial proof of the efficacy of divine grace upon the human heart, or of the success of a preached gospel. Darkness has indeed covered this extensive and populous district, and gross darkness the people; but the Lord is risen upon them, and his glory is seen among them. Many are gone to heaven who will to all eternity bless God for the efforts of this society; and many are now living who feel, and in the best way they can, are always ready to acknowledge, their gratitude for the Gospel sent to them by this society, and without which they might have remained in the gall of bitterness to this day, and generations yet unborn will praise the Lord.

From Berwick St. John, Mr. Harlick, supplying in the temporary absence of Mr. Wren, writes as follows:—

'The villages Berwick St. John, Anstey, and Roboro, under the patronage of your society, continue to present an appearance of peculiar interest. Though they do not exhibit instances of very recent conversion, there is reason to hope that the Lord by the gospel is opening a way in them for a more extensive display of his saving power. At Anstey persons from adjacent places nearly fill the chapel on Lord's day afternoon. The inhabitants almost exclusively are Catholics; they generally evince an affecting aversion or a total indifference towards evangelical instruction. Having in vain by open resistance attempted to prevent the entrance of the Gospel among them, they now stand aloof from its sound.'

ASSOCIATIONS.

WESTERN, (WELSH).

The Western Association in Wales, assembled June 9 & 10, 1830, at Sour Llan-

dyfaen, Caermarthenshire. At this Association discourses were delivered by the following brethren. T. Jenkins, Twyngwn, Benjamin Williams, Beulah; David Woolcock, Cwmfelin; Daniel Jones, Liverpool; John Roberts, Cowbridge; Thomas Morris, Newport; John Jenkins, Hengood; Rees Gibbon, Caermarthen; David Rees, late of Bristol; William Jones, Cardiff; Francis Hiley, Llanwenarth; Robert Edwards, Maes-y-berllan, and Thomas Davies, Argood; and the following brethren prayed, Daniel Davies, Llanelly; R. Roff, Swansea; T. Williams, Salem Mydrim; J. Lewis, Sardis; G. Jones, Kirwaun; T. Williams, Cwmdwr; D. Brown, Llanelly; and W. Jenkins, Dolan. How many churches are in this association does not appear, but the clear increase of members is stated to have been 651. It is also stated that during the past year, "Richard Davies, at Blaenywaun; Owen Williams, at Bwlchgywynt; Thomas Owen, at Bethlehem; and Henry Davies, at Sardis," have been set apart to the work of the ministry. That brother David Jones has settled at Haverfordwest, and that our dear and respected brethren, David Thomas, (assistant in the church at Aberdesar), and David Rees, of Froghole, have finished their course. The next Association is to be held at Cardigan, on the second Wednesday and Thursday, in June 1831, and brethren, D. Davies, Swansea; D. Jones, Liverpool; F. Hiley, Llanwenarth; and D. Jones, of Haverfordwest, &c. to preach.

The circular letter to the church, drawn up by brother D. Williams, is an exhortation abundantly to abound in the grace of patience. It insists "on the danger of being destitute of this celestial principle—the usefulness of it in difficulties, in the family, and in the neighbourhood—the example of it given by the Saviour—and finally, that it is only requisite in the present state, especially in relation to the fulfilment of promises.

ORDINATION, &c..

KETTERING.

On Thursday, the 21st October, 1830, the Rev. William Robinson, from the Academy Bristol, was publicly ordained pastor of the Baptist Church and congregation at Kettering, lately under the care of the Rev. John Keen Hall, M.A. deceased.

The Rev. Thomas Waters, M.A. of Worcester, read the Scriptures and prayed; the

Rev. James Robertson, of Wellingborough, (Indep.), delivered the introductory discourse; the Rev. Walter Scott, of Rowell, (Indep.), asked the usual questions; the Rev. Thomas Toller, pastor of the Indep. congregation, Kettering, offered the ordination prayer. The charge to Mr. Robinson, was delivered by the Rev. William Anderson, Classical and Mathematical Tutor at the Bristol Academy, from 1 Tim. iv. 7.; and the address to the church by the Rev. William Gray of Northampton, from Phil. ii. 29. The concluding prayer was offered by the Rev. F.B. Potts, the Wesleyan Minister, Kettering.

In the evening, after reading and prayer, by the Rev. Samuel Green of Thrapston, the Rev. J.P. Mursell of Leicester, preached from Psalm xcvi. 2; and the Rev. C.T. Sevier of Wellingborough (Indep.), concluded with prayer.

The services were very interesting and numerous attended.

EARL'S COLNE, ESSEX.

On Wednesday the 22nd of Sept, the Rev. T.D. Reynolds, late of Horton College, Bradford, was ordained pastor of the Baptist Church at Earl's Colne, Essex, the Rev. Dr. Newman delivered the introductory address and asked the usual questions; the Rev. I. Mann, A.M. of Maze Pond, London, offered up the ordination prayer and gave a very affectionate and impressive charge from 1 Cor. xvi. 10. The Rev. W.H. Murch, Theological Tutor of Stepney College, preached to the people from Phil. xxvii. The devotional parts of the service were conducted by the Rev. Messrs. Innes, of Kilham, Yorkshire; King, of Halstead; Humphries, of Baintree, and Goodrich, of Langham. In the evening of the same day, Dr. Newman preached from Rev. xxii. 20. The congregations were numerous and attentive, the prospect of the newly ordained minister is pleasing, and it is hoped that his labours will prove extensively useful.

ASTON CLINTON.

On Wednesday the 4th Aug. Mr. Thomas Amesdon was ordained pastor over the Baptist Church at Aston Clinton, on which occasion Mr. Sheen of Wendover, (Indep.) commenced the service with reading and prayer; Mr. Tomlin of Chesham, delivered the introductory discourse, and received Mr. A.'s confession of faith; Mr. Gunn of Aylesbury, (Indep.) offered the ordination prayer; Mr. Clarabut of Tring, (Mr. A.'s pastor) gave the charge from 2 Tim. iv. 5. Mr.

Brooks of Fenny Stratford, preached to the Church from 1 Cor. xvi. 13. The other parts of the solemn service were conducted by Messrs. Adey of Leighton, Wildsden of Cheshunt, and Aston of Wingrave (Indep.) The attendance was very numerous and the services deeply interesting.

BACUP, ROSSENDALE.

On Tuesday, April 6, the Rev. John Edwards was publicly recognized as the pastor of the first Baptist Church at Bacup, Rosendale, Lancashire. The Rev. T. W. Dyer, minister of the second Baptist church introduced the service by reading the Scriptures and prayer. The Rev. W. Stephens, of Rochdale, having proposed the usual questions, addressed Mr. Edwards on the nature and importance of the christian ministry, from 2 Cor. vi. 3, 4.; after which the Rev. James Lister of Liverpool, preached to the people. The Rev. M. Griffiths, concluded with prayer.

In the evening the Rev. R. Asleworth of Lumb, read and prayed; and the Rev. S. Saunders of Liverpool, preached from 2 Cor. vii. 10. The attendance was good, especially considering the state of the weather; and the services were impressive and interesting.

OPENING OF CHAPELS.

WRAYSBURY.

On Thursday, the 23rd of September last, a new Meeting-house, which will hold 200 persons, was opened in the village of Wraysbury, three miles from Staines. Mr. Upadine of Hammersmith; Mr. Porter of Staines (Indep.); and Mr. Coles of Wokingham, preached on the occasion. The devotional services were conducted by Messrs. Hawson, Hall, Fuller, Keene, Bailey, Coleman and Astell. The place was filled with hearers at each service; the presence of the Lord enjoyed, and the collections at the doors amounted to 31*l*.

Wraysbury is one of the villages supplied by the Berks and West London Missionary Association. By the blessing of God on the efforts of this society, the Gospel has been introduced, and is supported in many dark villages where the people were perishing for want of religious instruction, and many sinners have been converted to God.

The erection of the Meeting-house was absolutely necessary for the accommodation of those who are willing to hear the Gospel, the old building in which the worship was formerly conducted (although enlarged twice since 1827) being too small, and altogether unfit for the purpose. A christian friend in the village moved with compassion to souls perishing around him, has erected it on his own responsibility, trusting to Him, whose are the silver and the gold, to dispose of the hearts of his people to contribute towards it. The cost is nearly 200*l*. About fifty children are instructed in the Sabbath school, three persons have confessed Christ by baptism, some have died in the Lord, and others we hope, are enquiring the way to Zion.

BILSTON, STAFFORDSHIRE.

On April 14th, 1830, a new Baptist Church was formed at Bilston, Staffordshire. Mr. F. A. Waldron, commenced the service by prayer; Mr. Ham preached on the occasion, after which the members gave to each other the right hand of fellowship. Mr. H. administered the Lord's Supper.

DONNINGTON WOOD, SHROPSHIRE.

On Lord's day, 15th of Aug. and Monday the 16th, a new Baptist Meeting was opened at Donnington Wood, Shropshire, when five sermons were preached, four by the Rev. T. Swan of Birmingham, from Rom. x. 15.; Psalm lxxxvii. 5; Psalm ii.; and 1 Cor. i. 21. The Rev. W. Keay, of Wellington, preached from Isa. xlix. 14, 15. At each opportunity the place was filled with attentive hearers, and much devotional feeling was excited. The services altogether were highly interesting and holy. The Church and congregation have for many years worshipped in a private house till the erection of the present very neat chapel, to which a vestry and a large burial ground is attached, surrounded by a substantial brick wall; it is situated in the midst of a populous mining district, and since the opening the number of hearers has far exceeded the most sanguine expectations.

Collections made at the close of the several services amounted to 33*l* 0*s*. 3*d*.

The brethren Brooks, Little, and Ashford, now supplying the place, assisted in the devotional services.

IRISH CHRONICLE,

DECEMBER, 1830.

THE two first Letters, No. 1 and No. 2, will be read with interest, because they relate to a very dark part of the county of Limerick, where the Bible was not known, nor had been scarcely heard of, till it was visited by Mr. Thomas, a few years since. A great work of conversion is evidently going on among both Protestants and Roman Catholics.

No. 3 and No. 4, are from the young Ministers who are placed under the care of Mr. Allen at Ballina, that they may "be instructed in the way of the Lord more perfectly."

No. 5 contains some pleasing facts of the usefulness of the Scripture teaching in one of the schools.

No. 6 mentions the formation of a new Society for evangelizing Ireland.

No. 1.

From John Nash.

Kilfera, Oct. 11, 1830.

REV. SIR,

I will state to you that I have several young men under instruction, learning the holy scriptures in the Irish language. I visit them very often. There are some of them improving well, and are very willing to learn; they live about three miles distance from my house. I stopped at the house of one of them on the 9th of October, and several of them collected that night. We were all reading the scriptures, and I was giving them instructions until about twelve o'clock in the night. They all returned thanks to the Lord for sending the Rev. Mr. Thomas among them, and bringing them Bibles and tracts. They were greatly imploring the Lord Jesus to pour on him and his religious friends blessings for their kind liberality. One of them declared in my presence, that he was better pleased than if he had great wealth, by the knowledge he gained by Mr. Thomas's preaching. "So am I of the same opinion," said another, "and see how the woman, at whose house he preaches, did not go to mass from the first time she heard him, and she says that she never will go again."

I made a journey through the parish of Dunbog. "On my way, I went into a house where several persons met together. I read to them different chapters in the holy scriptures: they paid great attention. I went from thence, and read to several families on my way, and where I slept I read the word of God both night and morning for the family, and made several remarks to them; and the following day proceeded on my journey, and went into a house, and after reading some chapters of the holy word, the woman burst into tears, and casting herself on the Lord to forgive her, confessed that she was a great sinner, telling her husband,

when he came in, that I had a book that made her shed many tears, and brought to her mind all the transgressions she had committed against the Lord. I went on my journey, and entered a house where a large family were, and several others besides. I read to them some chapters, and made several remarks to them, in a manner that they exclaimed with feelings of sorrow for their immortal souls. I went in the evening into a house, and read the 15th and 16th of Matthew, and the 7th and 8th of Luke. There was an old man who cast himself on his knees, and raising up his hands, gave many praises to the Lord, and shed some tears.

The 6th of October I made a journey through the parish of Kilrush, and read the holy scriptures to four families the same day. I remained four days among Protestant families that are residing within two miles of Kilrush, reading the sacred word to them. On the night I stopped with a man who had a large family; he and his wife were Protestants, but they being ignorant, I was reading the holy scriptures to them great part of the night, and making several remarks to them. They paid great attention; we kneeled down, and I, as an unworthy servant, prayed to the Lord Jesus to bless us, and to bless all who were endeavouring to enlighten the ignorant, and to prosper the work they have undertaken: and also in the morning likewise. On my returning home, I went into a wake house, where a great number of people were, and they soon began to cry over the dead person. After some time I commenced reading the 8th of Luke, the 41st verse, and after, the 7th of Luke, where the Lord raised the widow's son; after that, the 3d of John, in the Irish language, which comes very plain and open to them. I made several remarks to them, which struck terror in them, so that some of them shed tears. I read the word of life to six families that day. I have great reason

to bless the Lord for all his goodness, and bestowing on me the gift of the Irish language, and also for the feeling the Lord gives the people by my reading. I went into a house some days past, where several persons were opposing the word of God. One of them thought of laying hands on me, but was prevented through dread of the law. One of them proposed, "Don't you bless yourself?" I replied, "We have no power to bless ourselves, it is the Lord Jesus that can bless us. Take my advice, pray to the Lord Jesus, and believe in him, and love him, and he will save you." Then we parted in peace. I was frequently turned out by some persons; repeatedly the doors were closed against me in consequence of their priest. Some of them told me that his command to them was, to scald me with hot water. Let us not be weary in well-doing, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith.

The following Letter is addressed by the writer, J. F. to some friends of the Society at Bexley-heath, Kent, by whom he is supported as a Sabbath Reader.

No. 2.

Mount Pleasant, Sept. 9, 1830.

MY KIND FRIENDS,

Having removed from the county of Limerick since my last communication to you, my station at present is the west of the county of Clare, on the verge of the Atlantic Ocean. This neighbourhood, to the eye at least, has all the appearances of wretchedness and misery. Geographers inform us, that even the wilds of Tartary are decked by the hand of nature with lofty trees and luxuriant herbage, and that the lonely traveller derives a sort of comfort from the appearance of vegetable life; but here not a tree is to be seen, under the foliage of which the weary traveller and labouring peasant might shade themselves from the rays of the sun in summer, or find shelter from the cold northern breezes of winter. Nothing presents itself for about thirty miles along the sea coast but an unflinching landscape, intercepted with ledges of inaccessible rocks, steep chasms, and eminences frightful to behold.

About four days after I arrived here, being entirely unacquainted with every body I met, I resolved to visit the Society's reader John Nash, by whom I might be introduced to some individuals. Accordingly, I set out on a fine Sabbath morning, in the beginning of June, and after travelling over about four miles of a muddy road, I arrived at the afore-

said reader's house. Here I was highly gratified on entering the door, to see himself and family, with nine or ten neighbours, all furnished with Irish testaments, harmoniously reading of the Saviour of sinners. And because it is so pleasing a thing to these poor people to hear the gracious words which proceeded out of the mouth of the Lord Jesus Christ, who spake as man never spake, in a language which they so well understand, they not only read, but paused on each verse (with an eagerness which I could discern), to become acquainted with what it contained. I soon took my seat among them, and after we had spoken at some length on five or six chapters, we separated, after we had prostrated ourselves before the footstool of the Almighty, and I had offered up a prayer to the Donor of all good, that his spirit might shine into our hearts, to obey his holy word, and that we might behold wonderful things, even the things which concern the Lord Jesus Christ, in his holy law. We met on two succeeding Sabbaths at the same place, by appointment, which passed off in the manner above described.

I spoke on the words of eternal life at the house of W. S., to a number of about sixteen Protestants, who had assembled there to hear the parish minister, who was to address them on that evening by appointment. But the minister being unavoidably obliged to postpone his visit to another day, I produced my Irish testament, and read a chapter aloud, in the hearing of them all. I then proceeded to make some observations, which pleased them so well, that we remained exhorting each other until the sun's disk was sunk beneath the horizon, and the whole face of the ground was overspread with shades. We then separated, the people declaring that they were highly edified by the evening's conversation.

The exertions of Mr. Thomas in this neighbourhood must be truly gratifying to all those who long for the prosperity of Zion, and mourn for the benighted condition of this part of Ireland. It would do a christian heart good to see the congregation which assembles to hear this minister on each succeeding Sabbath. These are all Protestants, who were as ignorant as their Roman Catholic neighbours before Mr. Thomas began to visit them. Since that time they have been furnished with copies of the New Testament in English and Irish. I have given out about ten Irish Testaments since I came here to different individuals, some of whom are Roman Catholics, who invite me to their houses, to give them instruction in learning to read them.

No. 3.

From an Irish Reader to the Committee.

Ballina, Oct. 14, 1830.

GENTLEMEN,

I write these lines with an humble desire of expressing my gratitude to our God, who hath raised your laudable Society to be the instrument of rescuing my soul, among many others, from the degrading system of popery in which so many of my kindred according to the flesh are dangerously ensnared, and for having, through his grace, enabled me to trust for my eternal salvation on the all-sufficient righteousness of Jesus Christ, our Saviour, and refuge from the wrath to come.

I write also to return you my sincere thanks for the favourable opportunity which is opened to me for improvement, through the interest you have taken in my education, which, through the help of the Holy Spirit, together with the pious, learned, and persevering instructions of my dear friend, the Rev. Mr. Allen, whose heart is fully engaged in the enlargement of Christ's kingdom, I hope to be useful in the vineyard of my Lord. I shall consider myself in my element, when standing behind the cross of Christ, and declaring his name in the simple language of the gospel, to my benighted countrymen; under the patronage of that Society to which I am indebted, under God, for every blessing I enjoy.

All the time that I can conveniently spare, after attending to my other duties, is attentively devoted to study, which is every day becoming familiar to me; and my improvement I hope is considerable, as I know something of the Latin grammar, and am learning to translate a little of that language.

I shall say no more, but leave all things to the blessing of God, whose glory we should endeavour to promote on all occasions. While thus engaged, may the Lord grant us an enlarged measure of his grace!

No. 4.

From an Irish Reader to the Committee.

Ardnaree, Oct. 15, 1830.

GENTLEMEN,

Deeply impressed with feelings of gratitude, I beg to return my warmest thanks for your kindness to me, and as words would fall far short of expressing my sense of the superior advantage I at present enjoy through your favour, I hope and trust that time and facts will point me out to your notice as one who has endeavoured to improve, and whose sole desire is to be useful. As all my dependence is placed upon divine assistance, I hope for a blessing from above.

The active and anxious part the Rev. Mr.

Allen has taken in my education, demands the warmest acknowledgements of my heart.

When I look back to my youthful days, and call to remembrance the scenes which then happened, and contrast them with the present state of affairs, I cannot but look with reverence, and admire the ways of an all-wise and gracious God. At that time, religion and its followers were persecuted by all, and the few who could be found were singled out as objects of scorn and contempt. Now the case is different, for many who then opposed the gospel, are now shining lights, carrying on a glorious warfare under the banner of Jesus.

Gentlemen, having witnessed the good resulting through the circulation of the Scriptures under your superintendence, and being fully persuaded that your views are in accordance with the doctrine of the Bible, my whole life shall be spent in endeavouring to promote your object, by exhibiting Christ and him crucified as the only means of salvation to my deluded and perishing countrymen.

At present I have some little knowledge of the Latin, but as that pious and intelligent person, the Rev. Mr. Allen, has taken so much care of my improvement, I hope he is able to acquaint you of my desire to be improved.

Gentlemen, God prosper you, and may your exertions have a tendency to promote the advancement of the period, when all shall bear, in their own language, the wonderful works of God!

No. 5.

From an Irish Reader.

Milltown, Sept. 25, 1830.

REV. SIR,

Agreeably to the injunctions of the wise man, I have endeavoured in the morning to sow the seed, and in the evening to withhold not my hand, and I rejoice, forasmuch as that in the face of the most determined opposition, my labour is not in vain in the Lord. Many are the wily stratagems and formidable attempts making by the priests to halt the progress of truth, and indeed they have succeeded very far here: but there has been work done by the Most High, the effects of which have not been noticed heretofore, but are now made manifest, for the encouragement of his people, and they can never undo it. The concessions made in the regulations of my school in their favour, have been the cause of great exultation, forasmuch as they routed the Bible from the hands of Roman Catholic children. Great then was their joy—great now is their mourning. The Lord, to make known his silent, unnoticed work, called his "one of

a city and two of a family," to stand fast in the liberty of reading the Scriptures, and boldly to assert in the presence of two priests, in the hearing of their neighbours, that they would not put on their children that part of the yoke they had put off themselves. It is acknowledged by their neighbours, that nothing but a solemn conviction that the Bible is calculated to make them good, wise, and happy, and a pressing thirst for the education of their children, could induce them to bear with patience the ridicule and obloquy of their priests, as they are daily branded with the most detestable characters by them. I do not mean to intimate that I have at present the least idea that any of these persons will entirely conform to the tenets of any reformed church, but I am persuaded, from the reformation of their moral character, their children will; for when Mrs. O'H. was asked by the priest, Did she intend to make her children Protestants? she answered, "If the reading of the Bible makes them Protestants, I will not hinder them."

I said above, that I withhold not my hand in the evening. I conclude the duties of the Sabbath by singing, praying, and reading the scriptures in the afternoon, at G. H.'s, where the room is often filled with Protestants, who pray little or nothing elsewhere. I trust some have been benefited by attending here, as appears from their anxiety to have it kept up through the winter. I decline at present to mention any thing of the general state of the country, but before the conclusion of the next quarter, I am of opinion that Readers will have enough to fill in their journal sheets. May the Lord grant that it may be with matter to cause us all to "joy in the God of our salvation!"

Moravian Society for Propagating the Gospel in Ireland

We are happy to find that the "United Brethren," or Moravians, have founded a Society "for propagating the Gospel in Ireland," by the employment of readers of the Scriptures, for distributing religious tracts, and for preaching the gospel by the labours of itinerants throughout the country. Their first Report contains some pleasing instances of usefulness in extracts from the Readers' Journals.

CONTRIBUTIONS.

£. s. d.

Collected by the Rev. B. Evans :

At Scarboro'	13	4	0
Hull	18	2	0
Malton	0	10	0
Beverley	2	7	0
York	10	7	0

— 44 10 0

Collected at Speen, Bucks, after sermons by Messrs. Tomlins,

Packer, and Allom 3 9 0

Richard Sambourne, Esq. by

Rev. I. Mann 1 0 0

Collected by Rev. Mr. Holloway

at Ridgmount 2 10 0

By Mr. Dyer.

Sandhurst, by Rev. G. Gates.. 4 5 7

Mr. C. Robson, Berwick..... 2 0 0

Mrs. Davis, Reading..... 2 2 0

Mr. Henry Duxbury, Thrapston 1 1 0

For Lyme School, by Mrs. Flight 6 0 0

Ladies at Tewkesbury, by Miss

Jones, received in July..... 5 0 0

Loughwood, Collection by Rev.

R. Gill 1 0 0

Portsmouth, Portsea, and Gos-

port Auxiliary, by Mr. Robin-

son..... 17 1 9

Presents have been received for the Children in the Irish schools, from Mrs. Cotton, West Cowes, Isle of Wight, by Rev. Mr. Franks.

Subscriptions received by W. Napier, Esq. No. 1, Mecklenburgh-street, Mecklenburgh-square, Treasurer; Messrs. Burls, 56, Lothbury; Rev. J. Ivimey, 51, Devonshire-street, Queen-square; and Rev. G. Pritchard, 4, York-place, Pentonville, gratuitous Secretaries; and by Messrs. Ladbroke and Co. Bankers, Bank-buildings.

MISSIONARY HERALD.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Missionary House, No. 6, Fen Court, Fenchurch Street, London : or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

FOREIGN INTELLIGENCE.

CALCUTTA.

In the Calcutta Missionary Herald for January last, our esteemed brethren, the Conductors, inserted a brief review of the year then concluded. Part of this document we subjoin, as forming an appropriate close to our notices of Calcutta for the present year. The annexed account of the *Dhurm Subha* is especially interesting.

Our recollections of the past are of a mixed nature. Looking over the missionary field, we find not a few mournful indications of the ravages of death and disease. Stations, which a twelvemonth ago were occupied by zealous labourers, are now vacant, or present an aspect that seems to say—"The harvest is great, but the labourers are few." Few, very few, when compared with the necessities of this country, are the Christian Missionaries employed in it. Their number never was large, but during the last year it has suffered a great diminution. Two or three more such years would go far to leave India without a single Missionary to lift his voice on behalf of the Redeemer, or to attempt to stem the torrent of heathen and Mahommedan superstition and vice, and to turn to the people a pure language. Death has been suffered to deprive the missionary cause of two excellent men, beside others not so immediately connected with it: one, the late Rev. Mr. Thomason, long the tried friend and zealous promoter of religion in this country; and the other, the Rev. Mr. Friend, of the Church Missionary Society, who bid fair for usefulness had his life been spared; but he was only permitted just to enter on the work, and then by a mysterious, but doubtless wise, and to him gracious providence, taken from it, to enter on that bless-

edness, for the enjoyment of which he had desired to live to prepare others. To the names of these excellent individuals, whom it has pleased God to recal from the scene of their ministrations, we think we shall be excused if we add that of a third, who, though of the opposite sex, and occupying while she lived a humbler station, was yet employed in labours which have been already productive of much good, and the effects of which will be found greatly auxiliary to efforts more directly missionary. We refer to the late Mrs. Penney, who, with her bereaved husband, was sent out by the Baptist Missionary Society, and for the last fourteen years superintended the female department of the Benevolent Institution in Calcutta. Her illness was somewhat protracted, but her mind serene and happy, fully prepared for, and expecting the event. She died on the morning of the 24th of December.

While in these instances death has reduced the number of persons occupying missionary ground in this country, removals for the recovery of health have occasioned a still wider breach, though we hope it will prove but temporary. No less than four missionaries have sailed for Europe within the year; viz. Rev. Messrs. Adam, Piffard, Latham, and Morton. To balance this loss, we have only one, the Rev. W. Yates, returned; and the Bishop of Calcutta, recently arrived, who, though not a missionary, will, with his clergy, we trust, exert a beneficial influence on the whole sphere of operations carried on in this country under the auspices of the Church Missionary Society, and the Society for the Propagation of the Gospel. We would indulge the hope, that a considerable reinforcement will arrive during the present year, that thus the losses of the past may be retrieved.

Turning our thoughts from the missionaries to the scenes of their labours, we see much that calls for expressions of sincere and lively gratitude to the God of missions, for the portion of success which in various instances has attended them. We are unable to furnish any thing like an estimate of the numbers who, during the last year, threw

off caste, and renounced the errors and superstitions in which they had been brought up, avowed themselves Christians, and afforded reason to hope they have obtained a saving knowledge of "the truth as it is in Jesus;" but we think the aggregate must equal, if not considerably exceed, the number of converts received into the christian church in any former year, since the first missionaries landed in the country. There also appears in several places a greater degree of excitement, and a stronger disposition among the natives to inquire into Christianity, than has been ordinarily witnessed. This we know is not general; but to the extent to which it does exist, it is matter of encouragement and thankfulness, and it will probably spread from one village and town to another, which we fervently pray may be the case. In the meantime we would say, let missionaries, let private Christians, let all who love the Saviour, and desire the downfall of superstition and the conversion of the heathen to the gospel of Christ, take courage, and prosecute with increasing ardour the great and glorious work in which they are engaged, or aid with all their power and influence the various means in operation for the diffusion of divine knowledge, the demolition of error, and the establishment of Christianity throughout this extensive country; and let them pray more earnestly, and with greater constancy and perseverance, for the outpouring of the Holy Spirit, under whose benign and powerful influences, "the kingdoms of this world will become the kingdom of our God and his Christ." Instances of opposition have occurred, and must still be expected; the gospel never yet made any considerable progress in any place, without calling forth the bad passions of the human heart, and the hostility of the supporters of corrupt systems: nor can we expect it to prevail in India, this strong-hold of Satan, without a struggle; but no one, with the New Testament in his hand, or the history of the church in his memory, will feel the least surprise at this, "as though some strange thing had happened," but rather expect it as a matter of course.

In reviewing the events of the year, there is one on which the mind lingers with peculiar delight; though not strictly of a missionary character, it is an event to which the attention of missionaries had been long directed, and in which they, with every true philanthropist, most cordially rejoice, viz. the abolition, we trust for ever, of the *Suttee*. This act will distinguish the last year as a new epoch in the history of India, and cause the name of Lord William Bentinck to be associated, not only with the most pleasing recollections, but with the warmest and kindest emotions of which the human heart

is susceptible, for ages yet to come—may we not say, till the close of time itself? At present, from the proceedings of a Society recently formed among Hindoos of family, and from the petition against the abolition of the *Suttee*, numerous signed, and presented to the Governor General, it would appear that a considerable number of the most wealthy among the natives are not prepared to appreciate, or else are unwilling to admit, the excellence of this humane and most righteous measure. The counter petition, however, discovers a different and an enlightened spirit, and we confidently anticipate the period, when those who are now most inimical to the measure, or their descendants, will rejoice in it as a boon from heaven, and regard their past and present conduct with astonishment and horror. Nor can we hardly help believing, that at least some of these very persons do even now inwardly rejoice that the horrid rite is suppressed, while a variety of considerations induce them to act as they have done, and seem disposed to do. The fetters of custom and superstition are not easily shaken off, especially when rendered venerable by antiquity, and sacred by religion. Yet as knowledge spreads, and Christianity exerts its holy influence, the fetters by which the native mind is held and its energies bound, will—must give way. Some important changes have already taken place, and we are probably on the eve of others, greater and still more important. There is a movement among the native population, particularly of Calcutta and its environs, which will be productive of consequences it is difficult to calculate. We refer in particular to those societies recently formed, and which are likely to exert an extensive influence; and though the progress of true religion is no wise connected with either, as an object avowed or desired, yet we feel confident that it will be accelerated by them; and hence, setting aside the other advantages which we think will accrue to our Indian fellow-subjects, from the operation of at least one of them, we rejoice in their formation. The *first* of the Societies referred to (the *Dharmu Subha*), is intended for the protection of the Hindoo faith, by the translation and printing of religious works, and by excluding from society all who do not act up to the precepts of their religion. The *second* is a Society formed for the translation from English, of approved historical and other works, into the vernacular languages of this country; and by the *third* (the *Brahmu Subha*), a kind of chapel has been erected for the worship of the great Supreme, without images of any kind, but at the same time without any injurious reflections on any existing form of worship. The *second* and *third* of these Societies indicate some pro-

gress made towards improvement; and we hail them as likely to aid in dispelling error, and weakening the influence of existing customs. To the third, which is composed of a considerable number of native gentlemen, we have before alluded, on account of the support it has given, or sought to give to Suttees. Though designed for the support of idolatry, we look on it as one of those instruments by which the interest of Christianity will be, indirectly and unintentionally indeed, but really promoted. The nature and objects of this Society will appear more fully from the following extracts from notices contained in one of the daily papers, and with which we shall close this article, in which we have endeavoured to review some of the events of the past year, and thence to derive lessons of instruction, incentives to gratitude, and encouragements to perseverance. We see that good has been done, progress has been made; that we have been brought nearer to that happy period, when the idolatrous system of India, which has lived through so many ages, shall fall before the Cross, and those who have been its willing votaries shall be emancipated from its thralldom, and brought into the glorious liberty of the children of God.

“ O haste, victorious Prince,
That happy glorious day,
When souls, like drops of dew,
Shall own thy gentle sway;
O may it bless our longing eyes,
And bear our shouts beyond the skies.”

DHURMU SUBHA, OR RELIGIOUS SOCIETY.

To all noble and excellent Hindoos.

Through the absence of all religious authority in this country, religion suffers great detriment.

It has therefore become necessary that the excellent and the noble should unite, and continually devise means for protecting our religion, and our excellent customs and usages. It is, however, difficult to assemble all men together, for many do not invite to their houses, or visit any beside those in their own circle, and there is no place of general resort. Though we are firmly united, therefore, yet, because we do not meet together, we appear disunited; and hence, those of an opposite faith are constantly seeking to destroy our religion. This led many of the respectable inhabitants of this city to assemble all men together, on the 5th of Maugh of the present year, and to establish a Society called the *Dhurmu Subha*, for the meetings of which a building is to be erected in this great city.

According to the orders of the Right Honourable the Governor General, an appeal must be made to his Majesty the King of

England, relative to the regulation forbidding Suttees.

We shall hereafter inform our readers how and in what language, and through whom, the petition is to be sent. If any one has any thing to offer on this subject, let him send it to the Editor of this paper.

In future, whatever may be proposed in reference to our common religion, will be fully discussed and settled.

To meet the expenses which may be incurred for the object above mentioned, money must be collected. Those present at the meeting have settled a plan of general subscription. Any respectable man who may desire to subscribe, will be pleased to send his name and the amount of his donations.

In conformity with the desire of that assembly, a president, a treasurer, and a secretary have been appointed; their names will be found in this paper. According to the rules settled at the meeting of this Society, whatever may be determined upon after mature deliberation, either to be done or to be left undone, will be printed and sent to each subscriber, and to every one who desires the preservation of his own religion.

Dhurmu Subha.—On the 16th Maugh, a meeting of the Society was held at Cossipore, at the house of Baboo Prannath Chowdry. At this meeting, a few from Calcutta, and a number of the most respectable inhabitants of Cossipore, Buranagur, Areedaw, Dukkbinshur, Belghuria, Penhatee, Kamarhatee, and other villages, who had received invitations from Bhoanee-Churn Banoorjee, the secretary, were present. Having been made acquainted with the objects of the Society, they voluntarily put down donations in the subscription books, and their names were enrolled in the list of donors. At this meeting it was also determined, that all those who, having been born Hindoos, should oppose Suttees, should be expelled from all society.

It may be thought, probably, that we owe some apology to our missionary brethren in Calcutta, for publishing the following letter from them, dated 20th of June last, referring, as it does, to secular details, rather than to missionary operations. Aware, however, that by some few individuals the character and conduct of these our excellent and devoted fellow-labourers have been lamentably misunderstood, if not egregiously misrepresented, we deem it only just

to shew, by a single and recent instance, what have been the disinterested principles on which they have uniformly acted. The donation thus generously presented, is fully equal to the present annual expenditure of our Calcutta mission, and its immediate dependencies, (not including that incurred on account of the Lal Bazar,) and will afford considerable aid towards defraying the extraordinary expenses that must shortly be incurred in reinforcing our Eastern mission, and which the Society has no reserved funds to meet.

DEAR BRETHREN,

A short time before the departure of brother Yates for England, brother W. H. Pearce, through the kind influence of Mr. Harington, had offered to him the printing of the Regulations of Government, a large work of eight volumes, quarto, if he would consent to incur the responsibility of being Editor, (in furnishing notes, &c. where necessary) as well as of being the printer. Though fully occupied at the time in the immediate duties of the office, he yet felt it his duty to endeavour to promote, in this manner, the interests of the Society, and therefore agreed to the proposal. The execution of the first volume meeting with the approbation of Government, the proposal was followed by another, for the printing of the Reports of the Nizamut Adawlut, and afterwards by several others, which have occupied the press to the present time.

The profits arising from this undertaking have now in a great measure been realized, (the majority of the books having been delivered and paid for.) The result is, that after all the expenses of printing have been deducted, a clear gain of 10,000 rupees has been realized.

Brother P. has placed this sum at our disposal, subject to your instructions. As, however, we have no immediate occasion for it, our common fund being sufficient to meet our ordinary expenses; and as we know there is a possibility of its creating disputes, and hindering our usefulness, we desire at once to transfer it to our Society in England.

The way in which this sum has been realized, will account for an apparent discrepancy, viz. that we should at the same time be receiving from, and transferring to, your funds. The reason is, that as it arose from extra work, and not from an ordinary source of income, we think it better to transfer it

to you, as such, than on account of any thing extra and inconstant, to make an alteration in our regular arrangements. Of our common fund, which is the result of our united labours, and your contributions, you will continue to receive periodical accounts, as heretofore.

After suggesting what had appeared to themselves a desirable plan of appropriation, the writers remark—

We can hardly close our letter without giving expression, in some degree, to the lively emotions excited in our minds by the recent intelligence we have been privileged to receive from our dear native isle. Surely the Lord is about to do great things for you, for us, and for the heathen among whom we live; why else has he in so amazing a manner stirred up the hearts of the people to come up to his help, to lay their offerings on his altar, and present, not their money merely, but their persons, as consecrated to his cause, and ready to be employed in his service, even in a distant land? We hardly know at which we most rejoice—the improved state of the Society's funds, together with the disposition to support it, so generally manifested throughout the country, or the increase of candidates for missionary work. Our hearts had been often sad, and our hands weak, when we thought of the smallness of our number, and heard that men could not be found who were willing to come to our assistance. Our operations during the past year have been greatly cramped, and very encouraging prospects of usefulness have been relinquished, or but very imperfectly improved, through the want of labourers; but we now look forward with pleasure and hope to a day not far distant, we trust, when we shall hail the arrival of other brethren. May the Lord supply you with men and means to carry on your saving operations with greater vigour than ever, both in the East and the West, and give that enlarged success which shall fill all hearts with joy, and all mouths with praise!

Desiring a constant interest in your prayers, we remain, dear brethren, yours very affectionately,

W. YATES,	J. THOMAS.
J. PENNEY,	G. PEARCE.
W. H. PEARCE,	

SUMATRA.

After a long interval, we have had the pleasure of receiving a

letter from Mr. N. Ward, dated Padang, 2d June last. The following extract will shew the disinterested assiduity with which he continues to prosecute the work of the mission.

You will doubtless have learnt my desire to remain on this coast for the purpose of pursuing the objects of the mission, which appear to me of the greatest importance, by such means as my personal resources may afford. This step seemed desirable on two accounts; first, the information I had received of the pecuniary difficulties of the Society, rendered it highly advisable that the funds should be disencumbered of every possible burden which was not productive of immediate and visible good; and secondly, the means I possessed of obtaining an intelligible version of the Scriptures, and an extensive dictionary of the language, seemed scarcely to warrant my removal, at least till those objects could be accomplished. I have abundant reason hitherto to be content with this view of the subject, for whilst I have been able to complete the version of the New Testament to my own satisfaction, and to extend the limits of the dictionary beyond all my former expectations, I have been placed in possession of means for acquiring several other languages in my vicinity, hoping to prepare the way for translations of the sacred word into those languages; and I have, moreover, been able to dispense with every call on the funds of the Society, and have the prospect of continuing in the same position. These views and measures I trust will meet the approbation of the Committee, and it will be satisfactory to me to receive an intimation to that effect. Should Providence favour my exertions, I trust I may be able eventually to form a kind of institution for schools and translations, which must of course become the foundation of a new mission; but this result must be looked upon as still distant, especially since I propose to effect it on my own resources.

JAMAICA.

OLD HARBOUR AND VERE.

From Mr. H. C. Taylor to the Secretary, dated April 30, 1830,

"My friend, Mr. Philippo, informs me, it would be desirable on your part to receive some report from me as it regards my station, that the same may be embodied in your Report, should it be thought of sufficient importance. I am sorry to say I am scarcely able to write, for I am only just recovering from a very sharp fit of illness, which has

left me in a state of extreme debility. My life was despaired of for several days; however, thanks be to God, I find my strength returning, and I hope now again to resume my labours. I have been confined a month, and what shall I say of my people? O Sir, their kindness and respect, for they spared neither pains nor expence, their prayers and anxious concern about me, I never can forget. With regard to the friend who for years has given up her house at Old Harbour to the Baptist interest, when I was taken ill she watched over me constantly; no mother could have acted with more kindness and affection than she has done: and I may say, that under God she has been the instrument of saving my life. She is so well acquainted with the properties of the medicinal herbs, that when a doctor could not be found for two days, she used those means with me which the doctor highly approved of when he saw me. My church at Old Harbour I may say is in a very pleasing, prosperous condition. I have there 172 members, and I expect about July to have another baptism. At Vere I may also say that the church is in a prosperous state, but not quite so pleasing in its prospects as Old Harbour. It consists of 155 members; the chapel is not yet begun, owing in part to my illness, but all things are in preparation."

BELIZE.

Extracts of Letters from Mr. Bourn, dated July 23 and 30, 1830:

Through the mercy of our God, I have been preserved to pursue my labours as usual, with scarcely any interruption. My health has not been quite so good of late, but I hope, through proper care and judicious means, with the blessing of a faithful and covenant God, it will soon be restored.

Mrs. B.'s health, at this season of the year, and in general of late, has been better than I ever knew it since she has been in this country, though at present she is not quite well. She has been able to recommence and continue her school; the attendance is truly gratifying, and the improvements encouraging. Our congregation keeps gradually on the increase, though we have had no additions to our members since I wrote last; there are at present eight inquirers, some of whom before long, I hope, will be baptized. One who was a member, but who had been suspended, has again been restored, and has given very satisfactory evidence of true repentance.

Our members generally have given evidence that they are growing in grace, and in the knowledge of God our Saviour. Our

Sabbath school continues much about the same as when I wrote last; we have connected with it a Bible class. Mrs. B.'s day school has in attendance from 25 to 30 children, and adults.

I have, during the late dry season, taken a tour up one of the adjacent rivers, and visited the inhabitants extended along its fertile banks. Here are some hundreds, living in complete heathenism, growing up without a school, a Sabbath, or a Bible!

While it is cheering to read your accounts of success, in different departments of the field of missionary labour, and especially in one where for a long time you have reaped comparatively little fruit, it tends to encourage a hope, that ere long, in this once neglected and almost unfertile spot, God will pour out his spirit more abundantly. With this view, we have for some time past observed Friday as a day of fasting and prayer. Some instances mentioned in a former letter, of persons under convictions of sin, still continue to excite our hopes and fears. We usually have, independent of the Saturday and Sabbath, every morning, from 30 to 40 children and adults present at worship. I cannot but hope, ere long, God will bless these exercises. My other services on the Sabbath and week evenings go on as usual.

Your remarks on the unlawful connections so much prevailing in this part of the world, I approve, and never could bring my mind, however perplexed, to think they were right, and as such, I have ever stood out against the admission of all living in them to fellowship.

You most probably are aware of some of the changes that have taken place in the adjacent provinces, known by the name of Central America. Some time since, thirty ecclesiastics, including the archbishop and others of note, were escorted by a guard of soldiers from the capital to a sea-port near us, from whence they were brought here, and from hence taken to the Havannah. Twelve of them asked to be admitted to see

the interior of the chapel. Numbers of others, besides, left the country through fright, and came here. One aged man, a vicar, came all the way by land to this place, and died the following night. I saw him, and so did Mr. Andrew, but he appeared to have no idea of his approaching end. Two priests were officiating here some time, but have both left. I should suppose the power of popery must have received a blow by the late revolution, which perhaps it will never recover. Things have become more settled in the country, from the last intelligence.

Mysterious are the works of Providence. Probably God is preparing the way for his gospel among the long-neglected and oppressed Indian population of these provinces, which is supposed to be, with the Spaniards, between two and three millions.

HOME PROCEEDINGS.

OXFORDSHIRE.

The Fifteenth Anniversary of the Auxiliary Society for Oxfordshire and places adjacent, was held at Cirencester, on Wednesday, Sept. 29. Brother Coles preached in the morning, and brother Copley in the evening. The public meeting was held in the afternoon; brother White was called to the chair, and brethren Williams, Catton, Breeze, Clapp (Independent), Thomas, &c. were engaged in the devotional exercises of the day, and in proposing and seconding the several resolutions at the public meeting. The operations and success of the missionaries in the East and West Indies, as detailed in the report read by brother Coles, the Secretary, were felt to be such as call for lively gratitude, and inspire animating hope, and at the same time to urge persevering prayer and effort in the sacred cause.

D. W.

LIST OF FOREIGN LETTERS LATELY RECEIVED.

EUROPE	Rev. C. C. Tauchnitz....	Henbuden (West Prussia)	Oct. 22, 1830.
EAST INDIES	A. Leslie	Monghyr	May 10.
	James Penney	Calcutta	June 5.
	W. H. Pearce	Do.	June 7.
	Do.	Do.	June 23 and 24.
	United Missionaries	Do.	June 20.
	Mrs. Lawson	Do.	May 13.
	Rev. John Mack.....	Serampore	May 7.
	Mr. J. C. Marshman	Do.	May 11.
	Rev. N. M. Ward	Padang.....	June 2.

WEST INDIES.....	Rev. H. C. Taylor	Old Harbour	July 26.
	John Clarke	Kingston	August 27.
	James Coultart	Do. 2 Letters	August 27.
	Do.	Do.	Sept. 10.
	Mr. J. M'Kean Smith ..	Do.	August 27.
	Rev. Joshua Tinson	Do.	Sept. 10.
	Joseph Burton	Do.	Sept. 13.
	Mrs. Coultart	Do.	Sept. 18.
	Rev. William Knibb	Falmouth	Sept. 3.
	W. W. Cantlow....	Montego Bay	Sept. 9.
AMERICA.....	Joseph Bourn.....	Belize	August 31.

Contributions from October 20 to November 20, 1830, not including individual Subscriptions.

	£. s. d.		£. s. d.
Bristol Auxiliary Society, by Robert Leonard, Esq. Treasurer: For General Purposes, (including a Legacy from the late Mrs. Pickering of £50) ..	148 12 11	Berwick Juvenile Society.....	2 0 0
Female Education	9 5 0	Reading, for Jamaica, by Rev. J. H. Hinton	5 5 0
West India Fund ..	30 0 0	Kingston, Ladies, for Mrs. Philippo, by Miss Ranyard	13 0 0
	187 17 11	Lymington, Friends, for ditto, by Rev. J. Millard.....	5 0 0
On account of the current year.....	300 0 0	Woolwich, Collection by Mr. Tinson, Sept. 1829.....	3 3 8
Crayford, Female Auxiliary, by Mrs. Smith.....	3 3 0	Missionary Box, by Mrs. Richards....	2 15 7
Burton Latimer, by Rev. F. Gardner..	5 19 10	Coleford, by Rev. John Fry	10 0 0
Coleman Green, by ditto ..	1 7 0	Western District, by Rev. R. Horsey: Bridgewater	8 13 10
Cambridge Auxiliary Society, by E. Randall, Esq.	122 18 5	Collampton.....	3 18 3
Fenny Stratford, Collected by Rev. J. Statham.....	10 0 0	Honiton	0 18 0
Olney, by Mr. W. Wilson.....	15 0 0	Loughwood.....	2 0 0
Ashwell, Moiety of Collection, by Rev. J. W. Wayne	2 0 0	Prescot.....	6 16 3
Wingrave and Aston Abbots, by Mr. Aston.....	7 10 0	Sidmouth.....	8 12 1
Halifax, by Mr. Walker	7 1 3	Tiverton	3 0 4
Hull and East Riding Auxiliary, on account, by John Thornton, Esq.	100 0 0	Upottery	1 0 0
Oxfordshire Auxiliary: Abingdon (West India Fund £4 2 6)	18 9 9	Wellington.....	21 5 10
Oxford, New-road Branch ..	107 18 4		50 4 7
	126 8 1	Dorsetshire, by Rev. E. Carey: Poole	14 1 0
Aberdeen, Youth's Missionary Society	13 0 0	Letchlett	5 5 1
Yarmouth, by Rev. E. Gaymer	1 12 0	Weymouth	13 6 0
Portsmouth, Portsea, and Gosport, Auxiliary, by Mr. Robinson, Treasurer	160 13 10	Dorchester	2 5 0
Previously acknowledgd.	50 0 0		34 17 1
	110 13 10	Bacup, Collections by Rev. E. Carey	20 7 0
Do. Friends, for Jamaica, by ditto....	1 3 6	Cornwall Auxiliary Society, by Rev. E. Clarke: Falmouth Branch.....	51 0 2
Chatham Juvenile Society, by Captain Pudner	15 0 0	Helston ditto.....	11 16 4
Dunstable and Houghton Auxiliary, by Mr. Robinson	43 8 4	Penzance ditto.....	25 8 1
Camberwell, Rev. Edward Steane and Friends, for Jamaica.....	42 5 6	Redruth ditto	16 13 1
West Glendale Society for Propagating Christianity, by R. Flinn, Esq.	3 0 0	Truro ditto	66 5 2
Hailsham Auxiliary Society, by Rev. W. Davies	12 0 0		171 2 10
Paisley, Middle Parish Female Bible Association	4 0 0	Previously acknowledgd.	129 2 7
Berwick and Tweedmouth Missionary Association	3 0 0		42 0 3
		Kettering, Rev. T. Toller's Cong.	1 0 0

DONATIONS.

Omicron, by the Secretary	20 0 0
Capt. J. K. Pearson, by Rev. Dr. Newman	5 0 0
Sunday School Union, for Schools at Spanish Town	10 0 0
Acts xxvi. 22. for Native Schools	1 1 0
Lady, by Rev. H. Craik	1 0 0
Richard Samborn, Esq. by Rev. I. Mann	1 0 0

TO CORRESPONDENTS.

Our young Friends at Frome are respectfully informed, that there is no Bazaar at Calcutta, at which articles are sold for the general purposes of the Mission. Their kind exertions are duly appreciated, and the produce appropriated according to the best of our judgment.

The thanks of the Committee are due to a Committee of Friends, for specimens of Elementary School Books, sent by Edmund Fry; Rev. J. B. Cox, of Hatch, for one hundred little books, for Jamaica; Young Ladies at Miss Button's school, Lewes; Friends at Aldwinkle; and the Females belonging to the Auxiliary Society, Keppel-street, by Miss Wallis, for fancy articles, rewards, &c. for Jamaica.

Our Friends are requested to observe, that when it is wished that a package should be forwarded to particular individuals, it should be distinctly specified on the package itself.

INDEX FOR 1830.

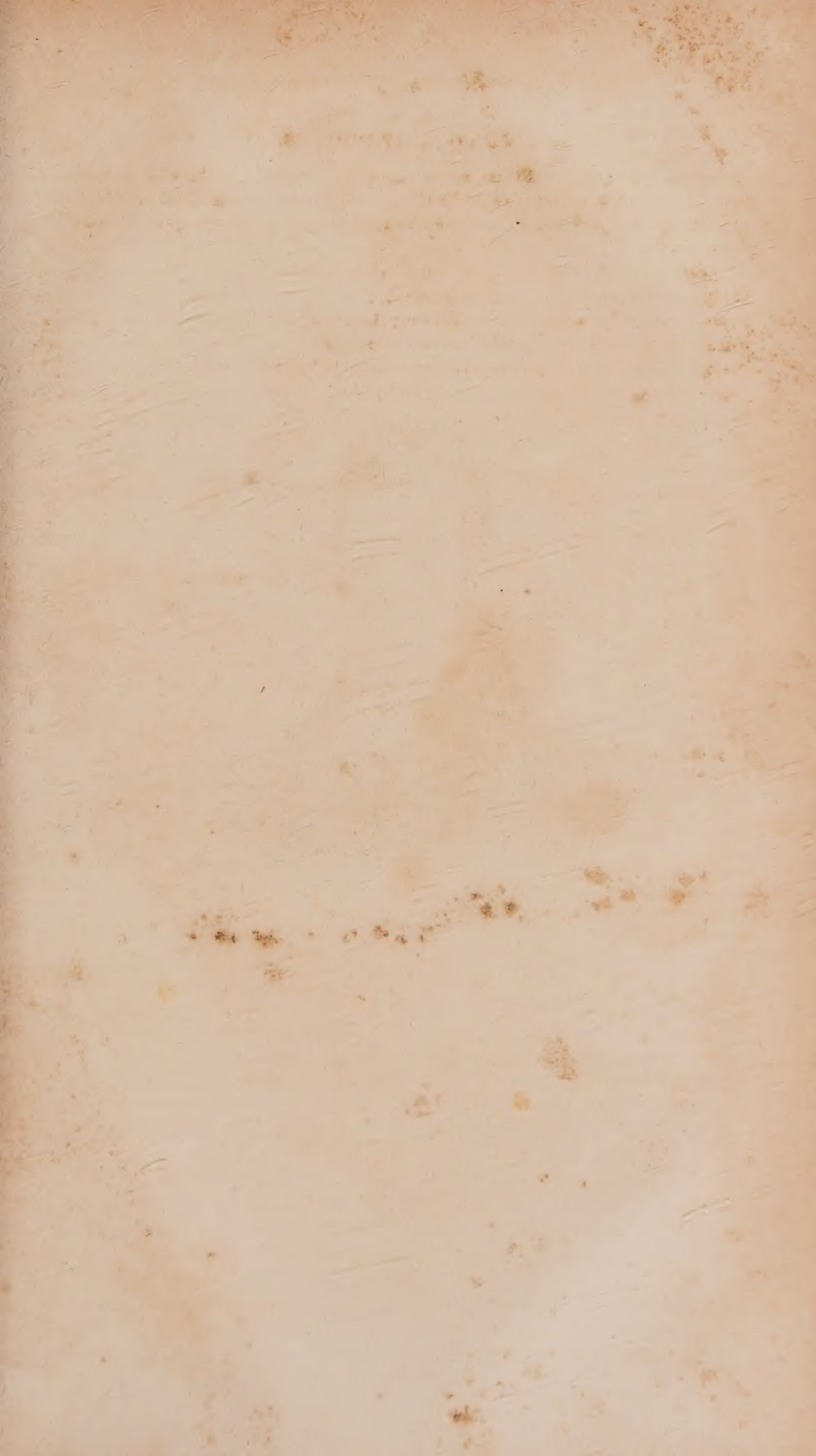
AUXILIARY SOCIETIES.

Bath, 7.
 Bristol, 7.
 Cambridgeshire, 31.
 Cornwall, 73.
 Gloucestershire, 73.
 Monmouthshire, 47.
 Norfolk, East, 91.
 Northampton, 6.
 Oxfordshire, 98.
 Sheffield, 7.
 South Wales, 72
 HOME PROCEEDINGS, 6, 16, 30, 47, 49,
 72, 90, 98.
 Annual Meetings, 49, 57.
 Scotland, 74.
 Designation of a Missionary, 90.
 Notices, 31, 41, 76.

MISSIONARY STATIONS.

Ajimere, 82.
 Beerbhoom, 29, 39.

Belize, 30, 97.
 Bengal, 41.
 Burmah, 29.
 Calcutta, 1, 9, 25, 33, 69, 77, 86, 93.
 Ceylon, 3.
 Cutwa, 28.
 Doorgapoor, 77.
 Howrah, 77.
 Jamaica, 12, 17, 43, 66, 70, 82, 90.
 Kingston, 90.
 Monghyr, 28, 36, 81.
 Old Harbour and Vere, 97.
 Padang, 97.
 Spanish Town, 40, 82, 88.
 Sumatra, 96.
 Contributions, 8, 16, 31, 40, 48, 67, 75,
 84, 92, 99.
 To Correspondents, 8, 32, 48, 68, 76, 84,
 92, 100.
 Foreign Letters received, 6, 16, 30, 39, 47,
 67, 84, 92, 98.





REV.^d ADONIRAM JUDSON.

Missionary to Burmah.